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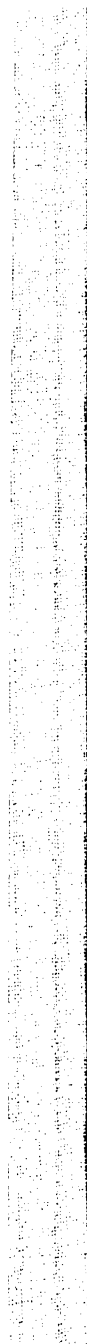
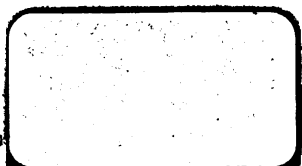
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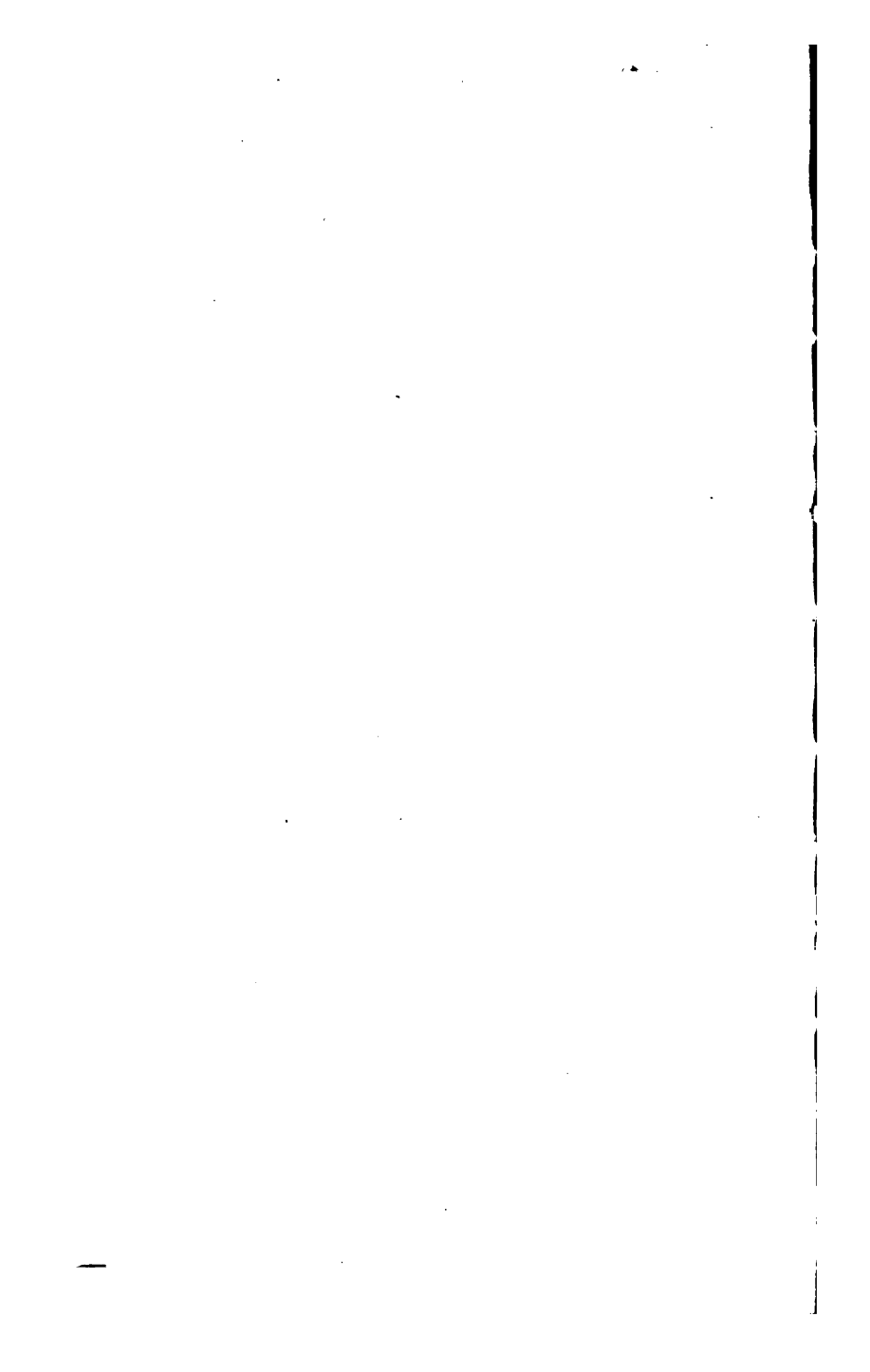
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(20-10-19)







Engraved by J. C. Buttre NY

E. C. Bridgman

THE PIONEER OF AMERICAN MISSIONS IN CHINA.

THE

LIFE AND LABORS

OF

ELIJAH COLEMAN BRIDGMAN,

EDITED BY

Jane
ELIZA J. GILLETT BRIDGMAN.

WITH

AN INTRODUCTORY NOTE,

BY ASA D. SMITH, D. D.

NEW YORK:

ANSON D. F. RANDOLPH,

No. 683 BROADWAY.

1864.

Entered according to Act of Congress, in the year 1864, by
ANSON D. F. RANDOLPH,
In the Clerk's Office of the District Court of the United States, for the Southern
District of New York.

EDWARD O. JENKINS,
Printer and Stereotyper,
No. 20 NORTH WILLIAM ST.

TO
CHRISTIAN MOTHERS,
AS AN ENCOURAGEMENT TO MATERNAL FIDELITY;

TO
CHILDREN AND YOUTH,
AS AN EXAMPLE OF EARLY PIETY;

AND TO
STUDENTS IN THEOLOGICAL SEMINARIES,
AS A VOICE FROM THE LAND OF SINIM.

THIS VOLUME IS DEDICATED

BY
THE EDITOR.

PREFACE.

IF the difficulties of the general biographer are not a few, how much more is it a delicate task for one who has been connected by the dearest of all earthly ties to a departed believer, to attempt a delineation of his Christian character. On one side, an undue partiality may be apparent, and on the other, an unnecessary timidity may deter from a true and faithful record. In the present instance, however, the line of duty has only been to *follow* the missionary; he has left his "footprints" on the sands of time.

The preparation of the following pages is the result of a conviction that an example so pure, and purposes formed and carried out with so much singleness of aim, may influence others to tread the same path.

It will be seen that little else has been necessary than to arrange the materials already furnished from different sources. The aim has been to make the subject of this memorial his own biographer, and to exhibit the workings of the interior, as well as the exterior life; also to present something of a history of the China Mission, and the results of the missionary's observation and reading

among a people so diverse from any other nation, and so strikingly peculiar in their habits and customs as the Chinese.

Family and other correspondence, while it affords variety, shows the estimate of Mr. Bridgman's character among his kindred, and the interest his friends and relations felt in his life-work. It has been impossible, in every instance, to consult the individuals from whose letters extracts have been published, but the compiler trusts there will be nothing found offensive to the taste or judgment of the various correspondents, as liberty has only been taken with those parts which has a bearing on the character of Mr. Bridgman.

Interspersed through the narrative are allusions to domestic life; to some of his most intimate friends, connected with these letters; his excursions, etc.; and plates are introduced illustrating foreign settlements in China, which it is hoped will not be out of place, associated as they are with his missionary career, and long residence of thirty-two years in that far-off land.

It is the business of the pioneer to explore—to give information of his researches—to prepare the way for others to enter into his labors, rather than to look for immediate results; and this was Mr. Bridgman's appointed sphere in the great and extensive field allotted to him by the church. But results were not denied; he lived to form a native church, to become its pastor, and

from time to time to receive the Chinese of both sexes, some in youth, others in middle life, and some even in old age, to the ordinances of a Christian communion.

What he considered, however, *the work* of his life, was the translation of the Holy Scriptures into the Chinese language. This was nearly completed at the time of his death, and was finished a few months after by his beloved colleague, the dear and lamented Culbertson, who in less than one year responded to a like sudden summons.

The book has a mission which may be understood from its dedication. We believe there is many a pious student in our theological seminaries who is waiting, nay inquiring, "Lord, what wilt thou have me to do?" In contemplating a foreign mission the perusal of this volume, it is hoped, will tend to dissipate discouragement which may arise either from the difficulties of a strange language, or isolation among a most singular people; and guided by the Word of God, listening also to a voice from the grave of the toil-worn missionary, may some one who is looking to the ministry be induced to obey the exhortation, nay *command*, "Go up and possess the land, for in due season ye shall reap if ye faint not."

The palm of being the *first Protestant missionary* to the Chinese is awarded to the sainted Morrison. It is only claimed for the subject of this Memoir that he was the Pioneer of *American Missions* to China.

Grateful acknowledgments are tendered to Dr. A. D.

Smith, one of the Prudential Committee of the American Board of Commissioners of Foreign Missions, for his many valuable suggestions in regard to the manuscript ; to Mr. A. Merwin of the same Board for access to the *Missionary Herald* ; to R. M. Olyphant, Esq., merchant of this city, and David Leavitt, Esq., of Great Barrington, Mass., for their interest and assistance in various ways in its publication.

NEW YORK, *December 1, 1868.*

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INTRODUCTORY NOTE.

It is with a little hesitancy I comply with an urgent request that I would furnish for the following work a brief INTRODUCTORY NOTE. What need, my first thought was, of any other introduction than the name of the beloved and venerated BRIDGMAN? He must indeed be a stranger in our Israel, indifferent alike to the past and the present of the Great Missionary Enterprise, who would not turn with a ready and lively interest to a record like that here presented. It is well that the framing of that record has been committed to a hand so capable and trustworthy—the very hand that wrought with the lamented subject, in the nearest and dearest earthly companionship. In these pages, we have the benefit of the fullest knowledge, and with many a delicate touch of affection, the constant ordering of a rare tact and judgment. The book reveals itself, at once, as peculiarly suited to the name commemorated, and is thus its own best witness.

I have felt, however, in some sense, the constraint of personal obligation. It was my privilege, the last summer, to peruse in manuscript, what here meets the eye in a more permanent form. And I shall ever thankfully remember, not only the

instruction received, but the fresh incitement to all Christian fidelity. It was a reproof, indeed, and yet a joy, to commune, through this memorial, with a man of such remarkable excellence ; so single-hearted in the service of his Master from very boyhood ; so diligent, so self-sacrificing, so entirely absorbed in his work ; a man, withal, so genial, so magnanimous, so free from every partisan tinge—so ready to say with Paul, however Christ might be preached, “I therein do rejoice, yea, and will rejoice.”

Aside from the interest which “the land of Sinim” awakens, both historically and prospectively, and the natural desire to trace the ever-widening stream of missionary influence up to its sources, this volume, simple and unpretending as it is, will be found quite suggestive on a number of weighty subjects. Some of these are referred to by the Editor ; such as the importance and the hopefulness of maternal fidelity, the duty of early self-consecration, and the appeal of heathendom to our theological students. Not less emphatically does the narrative speak on other points. It has been questioned by some, whether “the heroic age” of the missionary movement has not gone by, and whether, as to the great vitalities of the work—its spirit of martyrdom especially—there is not something of decadence. Facilities, such as the present times furnish, do not, it is thought, best nurture heroisms. The life of Bridgman shows most clearly what the true missionary spirit is, and presents just the model which an age like this needs. It reminds us forcibly, too, and with a happy relevance to certain modern discussions, of what should be the chief

concern of the missionary; not civilization, in the first instance, as an eminent authority in certain quarters has of late erroneously affirmed; not, in any stage, schools, primary, intermediate, or even collegiate—admissible and important though these all are, if properly subordinated; but the preaching, in public and in private, of the glorious Gospel of the Son of God—that Gospel which has adaptations as broad as our race; which recognizes in man everywhere a conscience, sleeping often, but never wholly dead, and always commends itself to that conscience in the sight of God; which is “the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” Last, but not least, readers of every class will learn from this volume how much may be achieved by a man of no extraordinary brilliancy of intellect, when his attainments, all sanctified, are made to converge, as in right lines, to one great commanding aim. They will all be grateful—to God first, and then to the Editor—that thus, through these unostentatious pages, Bridgman “being dead, yet speaketh.”

ASA D. SMITH.

Dartmouth College, Dec. 30, 1863.



CHAPTER I.

"My Father, Thou art the guide of my youth."—JER. iii. 4.

BIRTH — CHILDHOOD — HIS MOTHER — ACADEMICAL COURSE.

1801 — 1829.

THE subject of this memorial can in no way be better introduced to the readers than by the following extracts from memoranda, written by himself a short time before his death.

ELIJAH COLEMAN BRIDGMAN was born April 22d, 1801, in Belchertown, Massachusetts, U. S. A., of pious parents, whose ancestors were among the Pilgrim Fathers, "and settled in New England: Andrew Warner, in 1638, and James Bridgman, in 1640."

"In 1812, during an extensive revival in Hampshire County, he was among the early subjects of that work of grace, and the following year, February 13th, joined the Congregational church in his native town, under the pastoral care of the Rev. Experience Porter.

"By means of religious intelligence, communicated in the pages of the *Missionary Herald* (then called the *Panopolist*), and in the columns of the *Boston*

Recorder, he became interested in the work of missions ; and this feeling, encouraged by his parents and pastor, resulted in a determination to prepare for the ministry.

"His academical course was pursued in his native town ; his collegiate, at Amherst, Mass., where he graduated in 1826 ; his theological studies were completed at Andover ; and on the 6th of October, 1829, he was ordained a missionary. On the 14th of that month, he sailed for China, where he arrived the 19th of February, 1830, and was welcomed by Dr. Morrison, then the only Protestant missionary in this empire."

His residence was in foreign factories at Canton, with the exception of occasional visits to Macao, and some months during the political troubles between the Chinese and English governments, when he sojourned in Macao and Hong-Kong.

Mr. Bridgman's elder brother, on being requested to furnish memoranda of his boyhood, etc., makes the following reply :

"On casting about for incidents in his early life, I discover nothing, recollect nothing, particularly striking. Like his divine Lord and Master, he gained but little public notoriety till he began to be about thirty years of age ; but this I do know, and can testify of him, during the period of his childhood and youth, that he was always kind and affectionate, obedient and faithful, diligent in business, assisting his parents, ' fervent in spirit, serving the Lord.' "

What influences and happy associations cluster around this period, while under the paternal roof ! The echo of the voices that led and guided us then, is heard in after

years, and still lead and direct our course ; though they may have long since been hushed in the silence of the grave. But we must depend upon Mr. Bridgman's conversation in the privacy of domestic life for his personal narrative. As we learn from his own written account, he was blessed with a pious ancestry, and no subject seemed to gratify him more than to talk of his excellent mother. He often remarked, "I can never forget her instructions, nor anxiety for my salvation." "During my early childhood," said he, "she was in the habit of taking me with her to maternal meetings, a practice which I highly approve, and believe, if followed up in faith, would result in the early conversion of children. My dear mother talked, prayed, and wept over me. I felt my rebellious heart rise against God, when his truth was brought to bear upon my mind ; she saw it, but slackened not her efforts. To have her *weep* over my stubbornness was too much ; I could listen to her words, but her *tears* I could not withstand."

These labors were not in vain ; for, according to his own account, it was through her influence that he was the subject of converting grace at so early an age.

There is a pleasing incident related by an aged Christian woman, now living, then employed in the family, who knew him at the time of his conversion, and to whom he appears to have confided his spiritual conflicts. It will be recollected he was but eleven years of age, yet such was the confidence entertained by his father in his real change of character, that he called upon him to lead in prayer at an evening meeting in a private house. "Coleman," as they called him, took up his cross and

performed his duty, but his heart was burdened, and he went to this Christian woman, and like a child told her his difficulty, feeling that he had been called upon to take a solemn part in what he was not yet qualified for, by divine grace.

A friend, and cotemporary with Mr. Bridgman, has furnished the following account in relation to his public profession :

"In the year 1812, the Lord had blessed this land with many and very extensive revivals. Among the towns in this vicinity which shared very richly in these blessings were Belchertown and Northampton. As there was to be a large accession to the church in Belchertown on the first Sabbath in February, 1813, and Mr. Bridgman was to be one of the number, on the Saturday previous, I rode from Northampton to Belchertown, in order to be present on so interesting an occasion, and put up at the hospitable mansion of his father, and roomed with this young and earnest believer.

"So deeply were the solemn events of the coming Sabbath impressed upon us, that we found but little rest in sleep, and before the break of day we were dressed and out in the field, engaged in prayer under a tree, where none but God could hear the voice.

"Supplications for the divine blessing to attend the consecration of so many precious souls (as far as memory serves), were the burden of that morning's prayers.

"Under the ministry of the venerated Dr. Porter one hundred and six, including Mr. Bridgman, that day publicly dedicated themselves to God. It was a glorious

day. To souls imbued with the spirit of God, it seemed as if the heavens were opened, and earth was nearly allied to Heaven."

The year 1814, October 3d, was marked by the death of his mother. Her decease was frequently the theme of conversation. "So peaceful," he would say, "so full of faith, Christ so precious; in her departure from this life there was nothing to regret but the loss of her prayers and tears upon the survivors."

While at home, in his father's family, he was accustomed to agricultural pursuits. In contrasting the climate of China with his native land, he said: "In my youth, I could mow all day in the field, without fear of the sun, and without injury, but in this country (China) it is hazardous to health to go out without an umbrella, even when the weather becomes cool in the autumnal season, the sun's rays having a powerful and paralyzing influence on the brain of European residents."

The stream of life rolls on, and the scene is constantly changing. Some of the most useful instruments in God's hand, who have been the means of extending his truth among the nations, have been disciplined in humble occupations.

Like the successor of the illustrious prophet, whose name he bore, the time had come, for Mr. Bridgman, as Elisha did at the call of God, to leave the plough.

The course of academical studies, preparatory to entering college, referring to his own account, was pursued in his native town. This course being completed, he said, "I furnished myself with a large silver tablespoon (holding it up playfully to show how it was worn thin) to eat

my bread and milk with, and went to college." Having graduated at Amherst, and finished his theological course at Andover, the steps that brought him to his life-work followed in quick succession.

In a journal, kept at this period, and under date of May 15th, 1829, after describing a journey from Boston to Taunton, he concludes thus :

"And now, as God has brought me to this place with a view, as I humbly hope and trust, of using me as an instrument for good in the Gospel of his dear Son, unto Him, therefore, even unto Thee, O God, Father, Son and Holy Ghost, I desire to render thanks and consecrate myself anew, through Jesus Christ. Amen."

CHAPTER II.

"In all thy ways acknowledge Him, and He shall direct thy paths.—PROVERBS iii. 6.

SABBATH-SCHOOL LABORS — A LETTER TO HIS SISTER — CONSULTS HIS PARENTS AND FRIENDS ON THE SUBJECT OF MISSIONS — ANNIVERSARY THEOLOGICAL SEMINARY — LEAVES ANDOVER.

1828 — 1829.

"MAY 18.—10 o'clock P. M. Yesterday was a *new* day to me. Rose at 4 o'clock, 30 m. Morning exercises as usual. Attended the Sabbath-school. After an account of Paul's imprisonment, recorded in Acts, was read by the Superintendent, Mr. Dean, at his request, I addressed the scholars, spoke to them of their being confined in the prison of sin, and told them how by prayer they should and *must* seek deliverance. Enjoyed, in speaking, considerable ease and freedom. After which, offered prayer; then conversed with most of the teachers, and many of the scholars, individually."

"In the morning preached 'The *Duty* of Seeking, before all other things, the Salvation of the Soul;' in the afternoon, 'The *Early* Religious Instruction of Children and Youth, especially by means of Sabbath-schools;' in the evening, 'The Sinner's Choice.'"

At a meeting for personal conversation, in the eve-

ning, Mr. Bridgman has a list of fourteen names, against which he writes down the state of their feelings. The following is a sample :

"C. W. Knows that she is a sinner, and would give anything for an interest in Christ. Feels but little, and has seldom prayed. Has not pious parents."

"E. S. Quite careless," etc.

These memorandums extend to the number of fourteen.

"I conversed with all these persons individually. They were very free to speak their feelings. I endeavored to fix their minds on Jesus Christ as the Saviour of the world, and as wishing to save them. Endeavored to show them the reasons why they should look and go to Jesus Christ immediately. Told them of their sins, guilt, folly ; of the duty of prayer. Told them I feared they would perish, because of their own neglect, etc. Nine of the fourteen requested the prayers of Christians, and promised to pray for themselves and for the others, especially, at the hour of 10 o'clock, every evening for the coming week. I also engage to remember them in my prayers."

In the next paragraph, Mr. Bridgman complains of being pained on account of indifference to the salvation of souls, desiring to feel as Paul felt, and labor as he did.

"25th. Yesterday preached four times ; third service at the Poor-House. Sermons, in order to do execution, must be aimed directly at the *heart*. They must be plain, simple, direct ; the speaker should possess ease, fervor, strength, and feel strongly the *truth*, the force of

truth which he inculcates ; and when the ambassador of Christ labors faithfully, then he will do good."

"27th. Another meeting with seventeen persons for conversation, with somewhat more solemnity and anxiety."

"This meeting I regard as one of vital importance to the Church. It is a kind of hospital for sick sinners ; but to the minister it is a place of awful responsibility ; he should have lay-helpers, deacons, or others, like Aaron and Moses, to hold up his hand."

There is now a break in the journal, but a part of the following letter to his sister Sophia, will illustrate the nature of his piety. It is dated

"THEOLOGICAL SEMINARY, ANDOVER.

July 18th, 1828.

... "I am very sorry to hear that 'so little anxiety for the salvation of souls' is felt among the good people of Belchertown ; that there seems to be an alarming stupidity prevailing in the place : prayer-meetings thinly attended ; no Saturday-night meetings ; 'the gold has become dim, and the most fine gold changed.' You cannot, my sister, feel too deeply that these things *ought not so to be*. No doubt your heart aches for the desolations around you. So it should. Christians should never cease to 'watch and pray.' I hope and pray that times may not long continue as they now are among you. Your female prayer-meetings must by no means be neglected. I know that the number that meet is small, but even with two or three, and with the Lord Jesus in your midst, and his blessing upon you, it will be good for you to come together ; it will be good for you as individuals ; it will

be good for your families, for your neighborhood, for the Church and the town.

"The number of members on the catalogue of your church is four hundred and twelve—a number large, yet small. The number of true Christians in such a church it is beyond the power of man to tell ; but there is reason to fear that there are some false professors, or at least some who have greatly backslidden. Some (Achan, Josh. vii. 1–26) of those who profess not, we hope there are some, who possess true piety. Reckon all you can for true Christians, and then look around you, and single out, *one by one*, those who give no evidence of being the friends of God, and oh, what a heartrending picture do you see ! Such a sight is dreadful ; but we must not turn from it, but stand and gaze on it as our Saviour did on Jerusalem ; gaze on it till our spirits stir within us, and we are driven to the secret place to weep and mourn."

By a letter from his sister Lucretia, dated April 18th, 1829, we find he had made known to his relatives his wishes in regard to a foreign mission. In behalf of the family she writes : "In your letter to father and mother you say, that if it is the will of our Heavenly Father that you should, it is your present determination to go, and preach the Gospel to the heathen, but are unable to say as yet to what place or when ; but wish to know their feelings on the subject.

"If it is your wish to go, and you feel that you can be more useful among the heathen than in your own country, they can only say to you, Go ; engage in the great and glorious work with your whole heart ; and as to the destination, they wish you to go where you can be most

useful. Whatever is your wish on the subject, is theirs also. It would be pleasant for us all to have you settle in New England; still, some *must* go to the heathen, must leave their home, friends, and country, must cross the trackless ocean, and suffer hardships with privations of which we, in a Christian country, know but little—but ‘as thy days thy strength shall be.’”

This seems to be a rare instance where a missionary has the full concurrence of all his friends, and it can only be accounted for from the fact that Mr. Bridgman was greatly blessed in his family relations, they loving the same glorious cause, and being desirous as he was, to advance the kingdom of our blessed Redeemer.

The next record in his Journal is dated,

“THEOLOGICAL SEMINARY, ANDOVER,
Sept. 23d, 1829.—Evening.

“This day brings to a close my regular term of study in this Seminary. At 8 o’clock this morning, Mr. David Green, Assistant Secretary of the A. B. C. F. M., called at my room, and wished to see me alone; we immediately retired to my closet, and Mr. Green introduced the subject of *a mission to China*.

“He stated that the Prudential Committee had long been anxious to send out a missionary to China, and some of the reasons; that at the present time they were more than ever anxious to effect this; Mr. Olyphant of New York had made the Committee most liberal offers, and *that they wished to have me undertake the mission, etc.*

“In reply I told Mr. Green, that the mission was one in which I felt, and long had felt, a deep interest, but

had not considered myself as the man for that station ; for I had regarded it as one of great importance and responsibility, requiring abilities of the very first order ; and, besides, my own mind had been turned more to Southern Europe and Western Asia. I told him, however, that if another man could not be found, and the mission should, after due consideration, seem to demand such services as mine, he might expect a favorable reply. I had much more conversation with him at that time, and during the day.

“The anniversary exercises made the day to all, and to none more than to me, one of peculiar interest ; but the mission pressed on my mind with a mountain’s weight ; it engrossed my whole attention. I conversed with a few, and spent most of the day in private meditation and in prayer.

“At 12 o’clock called on Madam Porter—conversed, prayed, and bade her farewell,—in the evening met with a few of my brethren, to whom I presented the subject and asked their advice and prayers.

“Of the exercises of the day I have no time to remark. I shall long remember them and the class.

“ANDOVER, *Sept. 24th*, 1829.

“Rose at 4 o’clock, prayed for divine direction in my future course, and endeavored to submit my ways to God. *Shall I go to China?* Oh, may the will of the Lord be done!

“At 10 o’clock left Andover in the stage for Boston, where I arrived at 2 o’clock. Called on Messrs. Green, Hill, and Evarts ; made arrangements to go on to New

York in the morning stage. In the evening attended the ordination of sixteen brethren. After the ordination went down to Brother Bullard's and passed the night, *a sleepless night to me*. Rose next morning at 3.30 o'clock.

"*Sept. 25th.* Left Boston this morning at 5 o'clock, A.M., in the stage coach for New York, *via* Providence, in company with Drs. Spring, of New York, and McDowall, of New Jersey ; also, ladies and gentlemen, strangers. I kept myself unknown until we stepped into the steamboat Benjamin Franklin, at Providence, my mind still on the mission to China. As we passed down to New York, a good opportunity offered, and I opened the subject which weighed so much upon me to Dr. Spring ; also reviewed the Life of Mills with him, which he much approved. Became acquainted, also, with S. V. S. Wilder, Esq.

"NEW YORK, *Sept. 26th., 1829,*
Saturday Evening, 10 o'clock.

"Arrived in this city this morning at sunrise, called on Mr. Tracy, and took lodgings at Mr. David Hale's, 57 John St. After breakfast called, with Mr. Tracy, on Mr. J. Leavitt, Secretary S. F. Society, 156 Front St. ; also, on Mr. Olyphant, 55 Pine St. While at Mr. Leavitt's, Dr. James M. Matthews came in with the Rev. David Abeel, to both of whom I was then, for the first time, introduced. After a very little conversation, Mr. Leavitt stated to Dr. Matthews that I had come to New York with a view to the *Chinese* mission, and at the same time Dr. Matthews says, "We have come in to tell you that Mr. Abeel concludes to enter the service of the Seaman's Friend Society." After some more conversa-

tion, a meeting was appointed in the evening, at Mr. Douglass' which meeting, after much conversation and prayer, was adjourned until Monday, 8 o'clock, at the same place, September 28th (New York).

"Yesterday (Sabbath) I attended public worship with Mr. Olyphant in Mr. Snodgrass' church. In the afternoon I preached in the Seaman's church; the house was crowded—the lower floor males, women in the galleries; the audience were attentive and serious. In the evening preached in Mr. Snodgrass' church.

"This morning the meeting was held at Mr. Douglass'; present, Drs. Spring and Matthews, Mr. Brigham, Mr. J. Leavitt, Mr. Geo. M. Tracy, S. V. S. Wilder, Esq., Mr. Olyphant, and a few others,

"Mr. Wilder was called to the chair, and Mr. Leavitt chosen Secretary of the meeting, which was opened with prayer.

"Mr. Abeel and myself were called upon to give a statement of our views and feelings relative to the mission to China. Mr. Abeel stated that he felt a deep interest in that country, and was ready, under certain circumstances, to give himself to it. As the result of my own views and feeling I announced my determination to *engage* in the mission.

"At the request of the meeting, Mr. Abeel and myself then retired. On our return, after a few minutes, they gave us the results of their deliberation, viz.: they advised me to engage immediately, as I contemplated, in the service of the American Board. They advised Mr. Abeel to engage for one year in the service of the Seaman's Friend Society, also to confer with the

American Board to see if they would then take him into their service.

"*Sept. 29th.* To-day, at 4 P. M., left New York in the steamboat Benjamin Franklin for Boston. Employed my time in Dr. Milne's Retrospect, and Dr. Morrison's Life of Dr. Milne.

"*Belchertown, Oct. 1st.* Left Boston this morning at 1 o'clock, A. M.; arrived at home at 5 o'clock, in the evening. By delay of a letter in the Boston postoffice the family had no knowledge of my going to China; of course, they were not a little surprised when I told them that I had made arrangements to sail on the 10th from New York.

"For special reasons my ordination has been deferred to the 8th inst.,—so to bring the business forward I must see Mr. Coleman. I rode in the evening, with my father, to Mr. Coleman's house, and arrangements were made for a meeting of the Council on Monday evening.

"*Oct. 2d.* Busy in the morning writing letters, sermon, etc.; visiting neighbors and friends out of the question. In the afternoon rode to Amherst with my father, called on some of the professors, time too short to see the students as I wished to do.

"*Oct. 3d.* My commission from the Board is under this date, and in the following words:

"This is to certify that the Rev. Elijah C. Bridgman has been appointed a missionary, with special respect to those who speak the Chinese language, to labor in or near China, under the direction of the American Board of Commissioners for Foreign Missions.

BOSTON, MASS. *Oct. 3d,* 1829. JER'H EVARTS, *Cor. Sec.*

"*Belchertown, Oct. 5th.* Yesterday, for the first time, I preached at home. In the morning from the text, "Now, then, we are ambassadors for Christ;" in the afternoon, "Go ye into all the world," etc. The congregation was solemn, and to me the occasion was one of more than ordinary interest. I thought that it might be the last that I should ever have of calling on many, if not all, who then heard me to repent and *be reconciled to God*, and also of pleading the *cause of missions*. My feelings are better conceived than described. Mr. Coleman administered the Lord's Supper. In the evening many of my friends came to my father's. Mr. Coleman was present, and all my brothers and sisters, Theodore excepted. We closed the evening with missionary hymns and prayers, and some tears were shed.

"*Oct. 5th.* This day has had great interest. What is before me? I have no time for long reflections. If I can obey the will of God, it is all; it is enough.

"*Northampton, Oct. 6th.* My examination took place at Dr. Wm. Bridgeman's in the presence of the Council, after the monthly concert."

CHAPTER III.

"Go ye into all the world, and preach the gospel to every creature."

MARK xvi. 15.

ORDINATION — LETTER OF INSTRUCTIONS.

1829 — 1830.

AT Northampton, where he had passed his examination, dated Oct. 6th, Mr. Bridgman writes :

"This has been a memorable day with me, and can never be forgotten. In the morning, I devoted what time I could to retirement ; kneeled and prayed at the family altar ; a friend from Hadley was present with my father's family. At 10 o'clock met with the Council, and spent the hour in prayer. Prof. Hitchcock led in the first prayer, myself in the second. At 11 o'clock repaired to the meeting-house. The following is a copy of the doings of the Council.

"BELCHERTOWN, Oct. 6th, 1829.

"At an ecclesiastical council convened in this place, by letters missive from the Church of Christ in Belchertown, for the purpose of ordaining Mr. Elijah C. Bridgman a minister of Christ, and as a missionary to the heathen ; there were present from the Church in Enfield, the Rev. Joshua Crosby, Senior Pastor, and Deacon Anson Forbes, delegate ; from the Second Church in Amherst, the Rev.

Nathan Perkins, Pastor ; from the Church in Hadley, the Rev. John Woodbridge, D. D., Pastor, and Deacon Wm. Dickinson, delegate ; from the Church in Monson, the Rev. Mr. Ely, Pasotr, and Mr. Lucius Newton, delegate ; from the Church in Belchertown, the Rev. Lyman Coleman, Pastor, and Mr. J. M. Spooner, delegate.

"Rev. J. Crosby was chosen Moderator, and Rev. L. Coleman, Scribe.

"After prayer by the Moderator, Mr. Bridgman presented certificates of his regular standing in the Christian Church, of his Theological Education in the Seminary at Andover, and of his having been duly approbated to preach the Gospel ; together with a communication from the American Board of Commissioners for Foreign Missions, certifying that he has been duly appointed by them, to go forth under their direction to the heathen, and requesting that he might be solemnly set apart for that service.

"Having examined Mr. Bridgman, and obtained satisfaction respecting his religious sentiments, his experience and his views, both in entering the ministry, and engaging in the service of a missionary to the heathen, the Council voted unanimously that the ordination should take place to-morrow at 11 o'clock, and proceeded to assign the several parts of the ordaining service, which was carried out the following day, at the time appointed."

On this exercise, Mr. Bridgman goes on to remark in his Journal :

"The impression of the ordaining services on my own

mind can never be obliterated. I was then at the very altar where I had been baptized in infancy. At the age of twelve, through the mercy of God, I there recognized his covenant, by joining myself to the professed people of God. These, with many other considerations, added interest to the occasion.

"Nor can I forget the farewell scene at home, to say nothing of others; the immediate family circle were all present, with neighbors, Drs. Humphrey and Woodbridge, Prof. Hitchcock, etc.

"Left home about sunset; Brother Geo. Filer brought me to Northampton, and then returned. Called in the evening on Dr. and Mrs. Walker. When I took leave, the Dr. presented me with a pocket Testament.

"*Albany, Oct. 7th.* Left Northampton last evening at 12, passing through Chesterfield, Pittsfield, and New Lebanon; we arrived in the city soon after sunset, in the mail coach. In the evening attended the meeting of the A. B. C. F. M.; heard Dr. Alexander; after meeting went with Mr. Evarts; met with several members of the Committee, Dr. Woods, Dr. Fay, and Dr. Wisner; was introduced to Dr. Beecher; he gave me a letter of introduction to a friend of his in Canton. We had a season of prayer.

"NEW YORK, Oct. 9th.—(At Mr. Douglass'.)

"At sunrise, yesterday morning, I called on Mr. Evarts, and received from him a *letter of instructions* from the Prudential Committee. Left Albany in the steamboat at 10 o'clock. At the opening of the Board which I attended, Dr. Spring led in prayer. Met with H. G. O. Dwight."

The following is the letter of instructions :

"To the Rev. Elijah C. Bridgman :

"DEAR SIR,—The Prudential Committee, in appointing you to the first mission from the American Church, for introducing the Gospel among the Chinese, feel that they have appointed you to a service of great interest and responsibility. The preaching of the Gospel under any circumstances, is a very serious work ; if the preacher reflected that it will be a savor of life unto life unto life, or of death unto death, to those who hear it, and that his own state of feeling, his example, and the exhibitions of character which he makes, may prepossess men in favor or against the truth. But there is a peculiar responsibility of a similar kind resting on the man who makes the first offer of the Gospel to a heathen people, and whose preaching is perhaps the only statement they have of its doctrines, and whose character and example are the only exhibition they have of its practical influence.

"You, dear sir, seem called in the providence of God, to stand in nearly this attitude with respect to an immense population. Every step you take may affect their destinies. The work of bringing them under the sanctifying and saving influence of the Gospel may be hastened, or retarded, or stopped for years, according as you show yourself, active, judicious, and faithful, or the reverse. There is, perhaps, no service in the Christian Church at the present day, that could be assigned to any man, which opens a wider field, affords opportunities for more varied and painful exertion, or contemplates greater

results. Do not let your mind waver on *this* point. The Gospel will some day or other triumph over the Chinese empire, and its vast population be given to Christ. Encourage yourself with this thought, and let a holy enthusiasm be kindled in you, exerting every power of your soul to strenuous effort and unwearied perseverance, with the hope that you, as a soldier of Christ may soon have part in such achievement.

“Your labors as a missionary to the Chinese will not be limited in their present or future influence, even to China. People from that empire are scattered in great numbers throughout all the adjacent countries and islands; and are exerting influence and affording facilities for communication. China, if it should embrace Christianity or tolerate its introduction, would open access to almost all Eastern and Southern Asia and Polynesia.

“In giving you instructions respecting your plans and labors, the Committee do not feel that they are in possession of facts enough relative to what your situation will be as a missionary in such an untried field, to be very specific. The details must be left to your own judgment, aided by such counsel as Providence may afford you; you will avail yourself, especially, of the advice of the Rev. Dr. Morrison, of the London Miss. Society. His long residence in China and the adjacent countries, his acquaintance with the character of the people, both native and foreign, with whom you will come in contact, and his observations and experience, and his information respecting the countries—the mode of gaining access to the people, and of pursuing your studies, will make it

very desirable that you should consult him relative to all important movements.

"If you should not find Dr. Morrison at Canton on your arrival, the Committee would wish you very soon to visit him, if practicable, without too great expense or loss of time, and if not, to obtain his views relative to your labors by correspondence.

"The Committee suppose that your attention will be specially directed for some years *to the acquisition of the Chinese language*. In this labor you will avail yourself of all the helps within your reach ; and you will select what seems to be the best place for the accomplishment of this object ; unless it should call you away too entirely, and for too long a time from a place where you might be doing great good in other ways, and make tolerable progress in your studies at the same time. The Committee would prefer to have you reside at Canton ; but this may be an unfavorable place for the acquisition of the language ; and even your opportunities for gaining access to the people, and doing good in the character of a missionary, may be fewer than in some other place. While studying the language it may be best for you to spend a year or two, or some part of the year, at the Anglo-Chinese College in Malacca. But it is hoped that Canton or Macao may be the place of your general or permanent residence.

"Another class of labors, to which the Committee suppose you can profitably devote a part of your time and attention, *is the distribution of tracts and books, and especially of the Holy Scriptures*.

"While the Chinese government will not tolerate the public preaching of the Gospel, the great means of intro-

ducing a knowledge of the Gospel are printed tracts and books. Many of them adapted to your purpose you will find ready prepared to your hand by those who have labored in the field before you. In these labors you will need much judgment in order not to counteract yourself and shut the door against your own exertions.

“Conversing with individuals and small circles respecting the doctrines and duties of Christianity, is another kind of labor, on which to some extent you may probably enter immediately, by means of your interpreters or instructors.

“You may have opportunity, more or less frequently, of preaching on the Sabbath, and at other times to assemblies of English and American merchants or seamen. The Committee would not have you neglect these; though, as you are expected to be accompanied by one whose labors will be especially directed to this class of persons, so much of your time and strength will not be devoted to them as would otherwise be expected. You may, however, often have opportunities of preaching the Gospel to this class of your fellow-sinners, of which you will avail yourself when separated from your companions in labor.

“You will, doubtless, find it for your own spiritual benefit, as well as a hopeful means of communicating spiritual benefit to others, to hold social worship on the Sabbath, with prayer, reading the Scriptures, or some other devotional book, religious conversation or preaching, even if only two or three can be assembled.

“In your intercourse with foreign merchants and seamen, be frank, courteous and affectionate; but, do not at

any time lose, or appear to lose, the seriousness and solicitude for their spiritual welfare which becomes the ambassador of Christ to sinners. Let it always be evident to them, that you are ever mindful of their condition as sinners, of their immortality, and of the retributions of eternity. Administer Christian instruction, reproof and consolation, with judgment. Be affectionate, while you are faithful. Sympathize with them in all times of affliction. Be attentive and kind, and be especially ready with the instructions and consolations of the Gospel in seasons of sickness and death. Do this from the prompting of your own feelings, without waiting to be solicited.

“But, amidst your other labors, keep in mind that your primary object is to introduce the Gospel among the Chinese. It may be long, if your life should be spared, before you will see much fruit of your labors ; even if you should arrive at old age and continue in that field, you may never witness so much advance as to be permitted to preach a sermon publicly within the limits of the empire. There may be a very great and honorable work to be done before that point shall be attained ; a work in which many valuable lives may be worn out, and to good purpose. Do not feel that you will live in vain if you accomplish nothing more than to open the field, call the attention of the churches and of laborers to it, and prepare the instruments for facilitating the labor of your successors. The obstacles now in the way must be removed, and preparatory work must be performed. Still, we do not feel that a long period must necessarily elapse before the power of the Gospel shall be witnessed in

China ; though we are not to look for any miraculous interference in the case, yet the providence of God may soon open a wide and effectual door. The political revolutions of the last thirty years may be only the precursors of others which shall extend their influence to governments that have been the longest and most securely established. Labor not as without hope. Feel that the government of God is supreme, and his mercy is boundless ; that the hearts of kings are in his hands, and He will fulfill his promise to his Son.

“ In a work of such vast extent you will find yourself almost alone. You will have few to counsel, to share the responsibility and labor with you, or to sympathize with you in your perplexities. Cultivate an intimate friendship with any Christian missionary whom Providence may bring in your way. Such an acquaintance will be for your own personal advantage and the advantage of your cause. Cultivate the same spirit with them so far as they have the spirit of Christ, and coöperate with others in their labors so far as they appear likely to promote his glory, and rejoice with them in their success.

“ In the want of Christian friends and counselors, maintain the most intimate acquaintance with God. Lay all your plans and labors, all your perplexities and sins, before him. Read his Word, keep his Sabbaths, and daily offer spiritual sacrifices on his altars. Do not peruse the Bible merely as a book to be studied ; peruse it for devotional purposes, trying yourself by it, laboring after an entire conformity to its requisitions, and resting satisfied with nothing short of this. Acquire clear notions of the

preciousness and indispensable importance of Christ and his salvation to yourself, and to all men. Let it be a matter of thorough conviction. Let this, also, be a point settled in your mind, that nothing but the Spirit of God can sustain you in your arduous undertaking, and furnish you with wisdom, zeal and strength requisite to make you a good missionary to the end.

“Keep clearly before you, also, the actual character and condition of the heathen as the objects of God’s moral government, the prospect before them, and their relation to Christ and his atonement. Think what He has done for them, and how ineffectual it will be if his followers do not convey to them a knowledge of the Gospel.

“It is to be hoped that your mission may have much effect to increase the spirit of Christian enterprise in this country. Communications from missionaries, especially from those in the larger and more important fields, have been the means of awakening whatever of missionary spirit is now felt in Christendom. The heathen are thus brought into view, and almost into contact, with the churches.

“In regard to the extent and interest of the field into which you are entering, you will have an advantage over most of your brethren. It will, therefore, be desirable that you make as full communications respecting the character, condition, manners, and rites of the people, especially so far as these things are affected by their religion, as your labors and other circumstances will permit.

“With these instructions and exhortations, the Com-

mittee commend you to God, and the word of his grace.

(Signed,) "JEREMIAH EVARTS,
"Clerk of the Prudential Committee.

"ALBANY, Oct. 7th, 1829."

"At 10 A. M., went on board the steamboat 'Albany,' for New York; had every variety of passengers; all strangers but Brother Allen.

"The day was very fine. We passed many boats and small ships as we went down the river. The route was new to me, but it far surpasses description. The scenery through the Highlands was most grand and imposing. We reached New York about 11 P. M. Sleep on board, that night, who could. I went straight to Mr. Douglass', where I found a good resting-place.

"Ascertained this morning that the ship was not to sail until next week. After breakfast, called on several friends, and, with Mr. Tracy, began to make arrangements for sailing."

"October 10th. I passed this evening at Mr. D.'s, in company with Mr. Olyphant. I have never met with such a man as Mr. O. If all our merchants were such men, religion and piety and the cause of missions would be greatly promoted."

"Monday evening, Oct. 12th. The ship sails on Wednesday. Yesterday morning attended Dr. Spring's. Dr. Codman preached. In the afternoon I was at Mr. Snodgrass's church. In the evening there was a public missionary meeting. My instructions were read, and addresses delivered. The impression of the meeting was

good. Dr. Alexander's address was to the purpose. Met several friends. Br. H. G. O. Dwight passed the night with me."

"14th. Completed my arrangements, and at 12 o'clock came on board ship, in company with Capt. Lavender, Rev. J. Evarts, Rev. J. J. Leavitt, Rev. D. A. Clark, C. W. Allen, and others.

"When on board, at the request of Capt. Lavender, all the crew were called to the cabin; the Rev. Mr. Clark then led in prayer. He prayed for the Chinese, for seamen, for missionaries, for the captain and his crew, for our friends, and closed by commending us all to God.

"Mr. Evarts then had a few minutes' conversation with Mr. Abeel and myself, in which he urged us to be *united, and cherish each other as brethren; to devote ourselves wholly to our work, and to be faithful and exact in all our labors, acquisitions, and statements.*

"The company then assembled on deck, sang a hymn, and bade us farewell; a solemn and instructive scene."

CHAPTER IV.

"The great and wide sea . . . there go the ships."

PSALM civ. 25, 26.

VOYAGE — EMPLOYMENTS — ANXIETY — OBSERVATION —
SCENES AT SEA — THUNDER STORM — THE STEWARD —
METHOD OF READING — MR. ABEEL COUNSELED — THE NEW
YEAR — DEDICATORY PRAYER — WHAT LED HIM TO BE
A MISSIONARY — ARRIVES AT MACAO — AT CANTON.

1829 — 1830.

WHEN we move in a line with the order of God's providence, we move with speed and power, and all nature is subservient to the service of man.

There must first be the heart-purpose to do God's will, and then that will, by his providence and teaching, will be made known. With Mr. Bridgman there was but one single aim, which is apparent from the beginning to the close of his earthly career.

By following his Journal we are led to see daily the development of the holy principle which governed his life—the glory of God and the salvation of men.

Mr. Bridgman was blessed in having such a Christian companion as Mr. Abeel; they were both aiming at one great object, the glory of God. After a few days of sea-sickness they consulted together about having daily worship established, in which they obtained the consent

of the captain after they were well out to sea. They alternated, in preaching on the Sabbath and usually had a good attendance both of their fellow-passengers and the crew. Mr. Bridgman's feelings were often strongly exercised in relation to the souls of his fellow-beings on board ship, and he, with Mr. Abeel, were allowed to use personal efforts among the men. He had also frequent conversation with the captain and his fellow-passengers, several young merchants from New York, which was received in the spirit in which it was intended. He was watchful over his appetite "keeping the body in subjection."

During the voyage nothing escaped his notice which varied its monotony : sometimes it was, that an attack from pirates was apprehended, and then there was a preparation of fire-arms ; again, a school of whales in sight ; at another, a shark was caught, and the bustle, stir and interest consequent upon that. He rose early, and divided his time thus : 1st, devotion ; 2d, exercise on deck ; 3d, study of Chinese, Greek and Hebrew ; 4th, reading, etc., etc. The Holy Scriptures were his daily study, and yet he remarks, "I need more system, and close application, and more communion with God."

Those who have been at sea, know that there are wonderful exhibitions of God's power there ; and how in contrast with this, one feels the impotency of a human arm.

We are cut off entirely from the rest of creation, with the vast expanse of waters beneath, and the bright and beautiful heavens over us. The eye of the Christian gazing above and around beholds a smiling God. "The

clouds are his chariot," we see Him riding there in majesty and beauty, looking down with love upon the world he has redeemed. At his bidding, the breezes fan us gently, or with speed waft us over the bosom of the deep.

But He, also, "layeth the beams of his chambers in the waters," and the scene changes,—he raiseth the stormy wind—then come those raging waves of the sea, that seem ready to engulf the ship with all on board, in one mighty, watery abyss, that grave without a monument, where many sleep, and from which they shall come forth at the sound of the last trump. The struggling bark goes up to the heights, and down to the depths of these mountain-waves; but at the appointed time, God speaks and says, "Peace; be still." "Then are they glad because they be quiet, so he bringeth them unto their desired haven."

The following is from the Journal describing a thunder-storm :

"*5th.* At 4 P. M. we had a shower of thunder and lightning; there were three peals of thunder in quick succession. The lightning preceding the second peal seemed to burst directly over the ship. At the time of the lightning I was sitting in the round-house. About two or three minutes after the first flash was the second, and to my perception resembled the firing of a pistol close to the ear, but the next moment the peal of thunder followed.

"Some of the passengers and men were on deck. The steward was at the galley, and as he says, reaching out his hand to take a knife and spoon from the cook, when the fluid burst, and the first I saw as I looked towards

them was the steward rubbing his arm and saying he was struck.

"How easy might Jehovah with his thunderbolts sink us in the bottom of the ocean. The steward said, 'God sent the lightning because we were so wicked. Them men lied to me to-day, they ought to be struck, not I.' I told him we all deserved the wrath of God, to which he replied, 'So do I, when them men acted so to-day about the molasses, I thought I would not *forgive* them very soon; now God has struck me for it.' Truly we may say, 'He directeth his lightning unto the ends of the earth, He thundereth with the voice of his excellency.' Job xxxvii. 3, 4."

Mr. Bridgman often made copious extracts of what he read on the voyage, some of them very interesting. He particularly informed himself how far the influence of Christianity had been seen and felt in India and other heathen countries. Every exercise of his mind seems directed to his qualifications as a minister and missionary of the Cross.

Mr. Abeel's health was very feeble; at one time he wished to stop at the Cape of Good Hope. The Journal says:

"*December 12th.* Had more conversation with Mr. Abeel respecting his stopping at the Cape of Good Hope. For the present I cannot advise him to think of it; however, as he is very solicitous on the subject, I advise him to make it a special subject of prayer, endeavoring myself also to seek for him the direction of God. The greatest possible wisdom is needed for one in my situation, not only in giving advice in the present case

but also in all my conduct; for, *small as I am*, my conduct will, no doubt, affect many, perhaps all China, nay, perhaps *the whole world*. *Who is sufficient for these things?*

"In view of my personal responsibility, it will be best for me to draw up a few plain rules and maxims, or rather *rules* and *admonitions*, taken from Scripture, or clearly implied therein, which I will take and read every morning, receiving them as directly from the hand of my God and Father, and Jesus Christ my Lord and Saviour."

"31st. The last day of the year—all its actions to be recorded on high—there to await the judgment of the Great Day.

"When one stands and looks across life's narrow vale and strains to catch some glimpses of the regions of Eternity, how do the circumstances of days and years seem to sink into nothing: and yet with man everything through the blessing and grace of God is depending on the *few days and months and years* of our earthly pilgrimage. Oh, that I might be the Lord's forever. Tomorrow I will endeavor to devote to special meditation, fasting and prayer, in reference to the ensuing year. An hour or two may be devoted to Chinese study, the rest I wish to make sacred to religious purposes."

This closes the year 1829.

"ON BOARD SHIP ROMAN, AT SEA,
January 1st, 1830, S. L. 59° 4', E. L. 58°.

"DEDICATORY PRAYER.

"Unto thee, O God, I would dedicate myself anew

this day. Thine may I be, all the days of my life, thine in death, and thine forever.

"And wilt Thou, O Father, Maker of Heaven and Earth, be my God, and my Father, ever protecting me and supplying all my wants !

"And wilt Thou, O Emanuel, my Lord and my God, be my Saviour, my Redeemer, and my Advocate on High !

"And wilt Thou, O blessed Comforter, Holy Ghost, Spirit of Truth, sanctify me wholly, and abide with me forever !

"As I now look back and review the past, and anticipate the future, wilt Thou, O God, help me to do it with right feelings ! All in the past which has been sinful, and all in which I have been deficient, wilt Thou for Christ's sake forgive, and help me to profit by the past, and gain wisdom for the future !"

At the beginning of the year 1830, Mr. Bridgman enters into a review of the past—what led him to become a missionary. At the age of eleven, after his conversion, he read missionary intelligence about the heathen—their condition—wants—the success of missionaries, etc., his feelings were enlisted, so much so that he remarked to a young convert, "I should love to go and preach the Gospel to the Armenians." While in college his interest increased. "Soon after I went to Andover," he says, "I thought it was time to settle the question, either to give myself up to it or abandon the subject altogether."

During his first year at Andover his wishes became *purposes*, and he resolved that if God in his providence should open the way, "*to go to the heathen.*" "The exercises of my mind," he remarks, "were somewhat like

those which I had when I was determining the question whether I would follow Christ or not."

On the 6th of January, 1830, came the joyful sound of Land, ho! land! land! St. Paul's! In passing through the islands there was a good deal to occupy attention and many observations and reflections. The first intimation of nearing land was a "butterfly," and then a "grass-hopper," and not long after, Mr. B. remarks, "I saw for the first time the East Indies."

"9th. To-day I had a near view of 'heathens' in their *native simplicity*, they were from Aujer and wanted to trade; their boat was a hollow tree; they were very savage in appearance, of a dark copper color. I shall never forget the scene, nor the impression it made upon me."

The approach of the Chinese boats, and a sight of the people among whom he was to have his future home, interested him greatly, and occupied not only his waking but his sleeping hours.

The Roman anchored at Lintin on the 19th of February, and, on the 22d, he with some of his fellow passengers went to Macao in a native boat. Here they were received by Mrs. Morrison, "who during the whole of our stay," Mr. Bridgman remarks, "treated us with the utmost hospitality, and made us most heartily welcome."

On the 25th they left Macao in a Chinese boat, which he describes—the simple fare of the boatmen—their use of chop-sticks, etc. "At noon," he says, "we were in sight of the shipping at Whampoa." But they could not get to Canton in native boats without a *special permit*, so they were furnished with a ship's boat. He proceeds to say:

"The sun was just throwing his last rays on the lofty

pagodas along the river, and on the mountain-tops in the rear of Canton, as we left Whampoa. Before we reached the city, daylight had faded away completely before us in the west, which served at length to make more conspicuous the floating habitations lighted up with lamps, which began now to thicken around us on every side. Huge junks appearing in all the rudeness of antiquity, and boats great and small, almost without number, plying in every direction, or at rest sometimes in groups, and sometimes in long rows like streets, presented a view wholly unique and indescribable. At nine o'clock in the evening we arrived safely at the American Factory in the suburbs of Canton."

CHAPTER V.

"The Lord shall preserve thy going out, and thy coming in, from this time forth and even forevermore."—PSALM CXXI. 8.

MR. D. W. C. OLYPHANT—LETTER—AN INTERVIEW WITH
DR. MORRISON—VISIT TO THE TEMPLE OF HONAN—
LEANG-AFAH.

1830.

D. W. C. OLYPHANT, a merchant of New York, may be considered the father of the American Mission to China. Not only did he assume responsibilities in its beginning (as will appear in his letter of introduction for Mr. Bridgman), but ever remained its firm and faithful friend to the end of his life; and when his Father in Heaven called him to "come up hither," the same spirit of liberality was manifested by his sons in extending the Gospel in China. "Their father's friend they forsook not," nor the cause which engrossed his heart. Personal friendship, as well as interest in the cause of missions, continued unabated, and their ships have borne many a messenger of the Gospel of Peace to and from the far off-land of Sinim.

Copy of a letter from Mr. D. W. C. Olyphant :

"NEW YORK, Oct. 13th, 1829.

"CHARLES N. TALBOT, Esq. :

"MY DEAR SIR,—I have the pleasure of introducing to

you the Rev. E. C. Bridgman, who goes out to China, commissioned by the American Board of Commissioners for Foreign Missions to act there as their missionary, and devoted to the cause for life. His principal object at the first will be to acquire the language, and to fit himself for a teacher of God in that tongue, though he will, as circumstances require, preach the Gospel to foreign residents.

"The Board came to a determination to commence their labors in China, in consequence of my offer of a passage and a home in China for a year to one who would undertake the work. This is my engagement with the Board in reference to Mr. Bridgman, and to you I must look to fulfill it for me, providing him a room, a servant, his washing, and a seat at your table, at my expense.

"As you know my views on this subject, and my intentions, I need not here enter into explanation. To such other supplies of money as Mr. Bridgman may require for accomplishing the object of his mission, the Board have given him a letter of credit, and I will thank you to negotiate his drafts upon them on the most favorable terms.

"Commending Mr. Bridgman to your kind hospitalities, and believing that you will rejoice in your instrumentality in paying the debt of the American churches, too long in arrears to the Chinese,

"Looking to God for his blessing,

"I remain, dear sir, sincerely yours,

D. W. C. OLYPHANT."

"*Feb. 26th.* We are now in China—within the dominions of the man who rules over three hundred mil-



CANTON—FOREIGN SETTLEMENT.

BEFORE THE FIRE.

lions of human beings. Hither the Lord hath brought us in safety, and here would we humbly acknowledge and record his manifold mercies ; in his name set up our banners, and cast ourselves on that arm, without which the mighty are nothing, with which the feeblest can do all things.

“During the morning, we had the pleasure of calls from a number of the residents, for whom we had letters of introduction. At Dr. Morrison’s request, we went with him to his rooms. The specific object of our coming to China we stated in few words ; and it was concluded that, with the leave of Divine Providence, Mr. Abeel should preach the next Sabbath, in the American factories, and that arrangements should be made, as soon as possible, to hoist the Bethel flag at Whampoa ; that the other should sit down immediately to the study of the language, assisting occasionally in the Sabbath services, either here or on ship.

“The foreign factories, in one of which we now have our home, are but a little distant from the southwest corner of the city, in latitude $23^{\circ} 7' 10''$ N., longitude $113^{\circ} 14'$ E. of Greenwich, on the north bank of the river, which is here about fifty rods wide. They are called by the Chinese *shap-sam-hong*—the thirteen factories. With the exception of two or three narrow streets, they make one solid block ; each factory extends in length through the whole breadth of the block, and each has its peculiar name, which, if not always appropriate, is intended by the Chinese to be a *fortunate* one. Thus, one is called ‘The assembled righteousness factory ;’ another, ‘The factory that insures tranquillity ;’ a third, ‘The factory

of wide fountains.' Each is divided into four or five *hongs*, each factor occupying one or more, according to circumstances. They are all built of brick or granite, two stories high, and present rather a substantial front, and, with the flags of different countries, form a striking and, to the stranger, a pleasing contrast with the native ensign and architecture of the 'Celestial Empire.'

"27th. Made arrangements, and commenced *de novo* the study of the Chinese language. Received all necessary helps from Dr. Morrison; viz., books, including an order for a copy of his dictionary and the loan of one *pro tem.*, vocabulary of the Canton dialect, Chinese Bible, &c., his *personal* instruction, and an invitation to sit awhile, daily, at his table, and study with Lo-seen-sang.

"March 1st. Yesterday, at 11 A. M., we had public worship in the American Factory, where Dr. M. has usually held these services for some years. Mr. Abeel preached; about twenty Americans and English were present, and one Chinese, A-see, who has been in America, and who, I think, has professed his belief in Christianity. The whole number of foreigners resident here is about seventy-five, and the whole number of annual visitors who speak the English language, 4,000; also many Lascars, and fifty or sixty Parsees. These latter are a remnant of the ancient Persians, and worship as their fathers did.

"March 3d, Wednesday. To-day Dr. M. proposed to us to visit, with him, the Idol Temple at Honam. This temple is situated on the island opposite the European Factories, commonly called the Honam Joss-house. Joss

is a Chinese corruption of the Portuguese word *Deos*. It was here, in 1817, that the gods and deified heroes of the Middle Kingdom gave place to Lord Amherst and suite, and where the chaplain of that embassy administered the sacrament of the Lord's Supper. Dr. Morrison, who was with us, then had his residence with Lord Amherst, in one of the apartments of the temple, and pointed out and explained the various parts and inscriptions of the buildings; he also has given the following legend:

"The Honam Joss-house was originally a family garden. A priest, named Che-quet, commenced a small temple to Buddha, some say about eight thousand years ago, and called it 'The Temple of a Thousand Autumns.' It remained an obscure place till the close of the late dynasty, when a priest of eminent devotion raised its character. His pupil, Oh-tsze, by superior talents and sanctity, together with a concurrence of extraordinary circumstances, raised the temple to its present magnificence and extent.

"During the reign of Kang-hi, the second of the present dynasty, A. D. 1700, Canton province was not fully subjugated, and a son-in-law of the emperor reduced the whole to his father's sway, and took up his headquarters in the Honam temple, according to Tartar and Chinese usage. There were thirteen villages on the island, which he had orders to *exterminate*, for their opposition to the imperial edict. Just before carrying into effect this order, the king, a bloodthirsty man, cast his eyes on Oh-tsze, a fat, happy priest, and remarked that, if he lived on vegetable diet, how could he be so fat?—he must be a

hypocrite, and should be punished with death. He drew his sword, to execute with his own arm the sentence, but his arm suddenly stiffened, and he was stopped from his purpose. That night a divine person appeared to him in a dream, and assured him that Oh-tsze was a holy man, adding, 'You must not unjustly kill him.'

"The next morning the king presented himself before Oh-tsze, confessed his crime, and his arm was immediately restored. He then did obeisance to the priest, and took him for his preceptor and guide ; also, morning and evening, waited on him as his servant.

"The thirteen villages now heard of this miracle and solicited the priest to intercede in their behalf, that they might be rescued from the sentence of *extermination*.

"The priest interceded, and the king listened to him, answering thus : 'I have revoked an imperial order to exterminate these rebels, but since you, my master, say they now submit, be it so ; however, I must send the troops round the country before I can write to the emperor ; I will do so, and then beg that they may be spared.'

"Their gratitude to the priest was unbounded, and estates, incense, and money were poured in upon him. The king also persuaded his officers to make donations to the temple, and it became affluent from that day.

"Such the Chinese believe to be the *true* history of the Honam Joss-house, which is indeed one of the largest and most magnificent of the many in and about Canton. It includes an area of several acres, surrounded by a high wall. The number of priests at the present time is more than one hundred and fifty. The idols are numerous, and some of them huge and ugly. The buildings consist of

pavilions, halls and cells. One of the largest is called the great, powerful and precious palace, and contains the three Buddhas, the *past*, *present* and *to come*—three large images of Buddha arranged alongside of each other, and by them, right and left, there are eighteen other images, the disciples of Buddha, called Shap-pat-lo-hau. The Tartar family now on the throne of China, says its monarchs are the Shap-pat-lo-hau of Buddha, appearing again in the world according to their ideas of metempsychosis. In one of the apartments there is a printing-office, with a large amount of wooden types; also, a bookstore, in which are religious and moral books for sale. In an apartment of the priest, whose servant had been our guide, we were served with tea and sweetmeats. He conversed with Dr. Morrison in the Mandarin fluently, making many excuses about his homely fare, but appeared ignorant both of this world and the next. We thanked and rewarded him for his hospitality, and left him as we found him, a miserable idolater.

“ *March 25th.* This evening had the pleasure of being introduced to Leang-afah. He bears distinctly the image of his divine Lord and Master.

“He read in his native tongue the 10th chapter of Luke, and closed by a fervent and appropriate prayer, the sentiments of which Dr. Morrison repeated for our edification. If the same ideas and impressions which he expressed in regard to the second verse were generally entertained by Christians, the laborers would not be so disproportioned in numbers to the extensive harvest. ‘Pray ye, therefore, that the Lord of the harvest will send forth laborers into his harvest.’”

In addressing the Secretary, Mr. Bridgman writes :
" Dr. Morrison has done us great kindness, and afforded us every assistance in his power. Besides what I have received on the score of personal instruction, he has given me an order on his booksellers in England for a copy of the Chinese Dictionary, and until I can receive that, has loaned me one from the library of the English Company ; he has also given me some thirty or forty volumes of Chinese books, all, and more than all, that are necessary for immediate use.

" These, with other substantial tokens of regard which I need not mention here, from Dr. and Mrs. Morrison, will, it is to be hoped, call forth in return proper expressions from your missionary, and bind him more closely to the common cause. . . .

" An interview we had, the other evening, with Leang-afah, whose communication and a letter from Dr. Morrison, I shall enclose, was very interesting. We were happily disappointed in his appearance, and in the spirit and temper which he manifested. His place of residence for the present is fifty or one hundred miles west of Canton, where he is engaged in teaching and preaching the Gospel from house to house, and, to some extent, in printing and circulating Christian books. He has not labored in vain, nor without persecution, for he has been spoiled of his goods, imprisoned and scourged. But his zeal and courage remain unchecked, and he is prepared, we trust, if need be, to lay down his life for a defence and a testimony of the truth."

Dr. Morrison's letter, addressed to the Corresponding Secretary of the A. B. C. F. M., dated March 25th of

this year, corroborates Mr. Bridgman's statement of the assistance rendered him in his studies, and of this visit of the native evangelist.

Dr. Morrison says, "Leang-afah has written a few lines in his own manner, to yourself, which Mr. Bridgman will enclose.

"The native Christian says that, 'among those who love the Saviour, difference of country makes no distinction.' This is the principle upon which I act; and therefore the missionary from New England is as much an object of my respect and regard as if he came from Old England. Whatever divine Providence may enable me to do for your missionaries will be done, both as a duty and a pleasure."

Letter from Leang-afah, translated by Dr. Morrison :

"The Gospel of truth is the gracious proclamation of the Most High God to be made known to all nations under Heaven; to cause all men to know the import of this gracious proclamation for the obedience of faith, that they may avoid the everlasting misery of the soul.

"Hence, without any distinctions of nations, all who ardently love and reverence the Saviour, ought to delight to assist in disseminating among all nations the truths of the Gospel. They who have the talent of wisdom or knowledge; they who have genius or great abilities, should assist it with their genius and ability; they who have money, should assist it with their money.

"At present, in China, there is an abundant population, but the preachers of the Gospel are few. And those who may desire to hear the Gospel, should they de-

light to ascertain its import, have not many to instruct and guide them.

"If a teacher be in that place he cannot be in this place also. Therefore, let all in your honored nation, who have warm hearts and delight to assist the Gospel of the Saviour, send a few more shepherds to China to promulgate the Gospel, in order to deliver the Chinese from their bewildered ways, and pluck their souls from everlasting suffering."

"Thus, in the first place, they who do so will be yielding obedience to the command of our Lord ; in the next place, they will be fulfilling the duty of loving their neighbor as themselves ; and, in the third place, relying on the merits of the Saviour, in the life to come, their own souls shall have a place in the Temple of Heaven, and eternally enjoy inexhaustible blessings. Is there no beauty or excellence in this ?

"To the venerable teacher of righteousness, Mr. Evarts.

"Tenth year of the reign of Taoukwang, 3d moon, 2d day."

CHAPTER VI.

"So teach us to number our days that we may apply our hearts unto wisdom."—PSALM ix. 12.

PUBLIC WORSHIP — BIRTHDAY REFLECTIONS — VISIT TO
MOWQUA — BEHEADING — LIST OF MISSIONARIES IN THE
EAST — MR. B. BEGINS TO READ IN CHINESE — VISIT
TO MACAO — MORE LABORERS — LETTERS.

1830.

"**A**PRIL 12th. The duty and importance of sustaining public worship on the Sabbath, among a Christian people, cannot always depend upon the number who can or may attend. The Saviour has promised his presence when but two or three meet in his name. Religious services were performed last Lord's day as usual; we were but *four* in all.

"22d. My birthday. Have completed my twenty-ninth year. Who can tell what a day may bring forth. By the rapid flight of years, may I be admonished to work while the day lasts, and to wait on the Lord continually. Wait on the Lord, be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord.

"*May 1st.* Arrived at Macao on the 19th inst., in the *Steamer Forbes*, the first ship of the kind that has

ever visited these shores. She's a wonder to the Chinese ; they call her *Fo Shune*, 'The Fire Ship.'

"To-day, in company with young H., and by his request, called on the younger Mowqua. He received us very kindly, and urged me to call again, and often. He is learning the English language, and by the help of English and Chinese, was able to converse considerably ; he inquired about Christian worship, and if I understood correctly, expressed a wish to attend our services. It is with me a question, whether I ought to repeat the visit. May the Lord God direct me in this matter, and save his soul. It occurs to me, whether it is not desirable, a duty, to publish to the Chinese a fair statement of the object and mode of Christian worship, as performed by the foreign residents at Canton.

"7th. Called again, and spent some time with young Mowqua ; he seems very anxious that I should repeat my visits. May the Lord direct me in this matter.

"17th. Yesterday, Sabbath morning, Hing-seen-sang, wished to be excused from his usual exercise of reading the Scriptures, that he might do some business for a gentleman. I excused him. But, oh ! how lamentable that Christians should thus regard the Institutions of God. 'Thou shalt do no work on the Sabbath, thou nor thine.' We were fifteen who joined in worship.

"21st. At 11 o'clock A.M., two young men, citizens of Canton, were beheaded, on the south side of the city, just without the gates, near the river.

"In 1827, more than 200 suffered death at the same place of blood, not a mile distant from the foreign factories. This year the number is likely to be much

greater. Robbery and murder are the more common crimes, and the punishment of this is decapitation or strangling. The executioner prepares himself for the work by taking intoxicating drink, mixed with gunpowder, and is said to exult in the bloody work, and even, sometimes, eats the vitals of the wretched victims.

"25th. Yesterday, received a call from young Mowqua. In the afternoon, took a sail up the river with Mr. Hunter. The exercise has done me much good.

"June 5th. Yesterday, the attendance at public worship was thirteen. A German sailor was present; he is of the Lutheran church, and is detained here by the lameness of his shipmate. Read the Scriptures in Chinese, this morning and evening, with considerable understanding and interest, more than ever before, but how far just ideas are entertained, it is very difficult to say, as it is also, how much knowledge is necessary to salvation. Monthly concert this evening, prayers and intercessions were offered for all men, but, especially for the poor immortals around us, whose delusions, superstitions, and miseries are of an awful kind, and are witnessed almost everywhere, and on every occasion.

"12th. Public worship in the morning, in which six persons were present. In the afternoon, spent an hour in social worship with Mr. Abeel and another Christian friend. In the evening, made an attempt to explain the Scriptures in the native language. To-day, commenced the Four Books.

"19th. This afternoon, I have concluded, if the Lord will, to go down to Macao, for a short season. I know

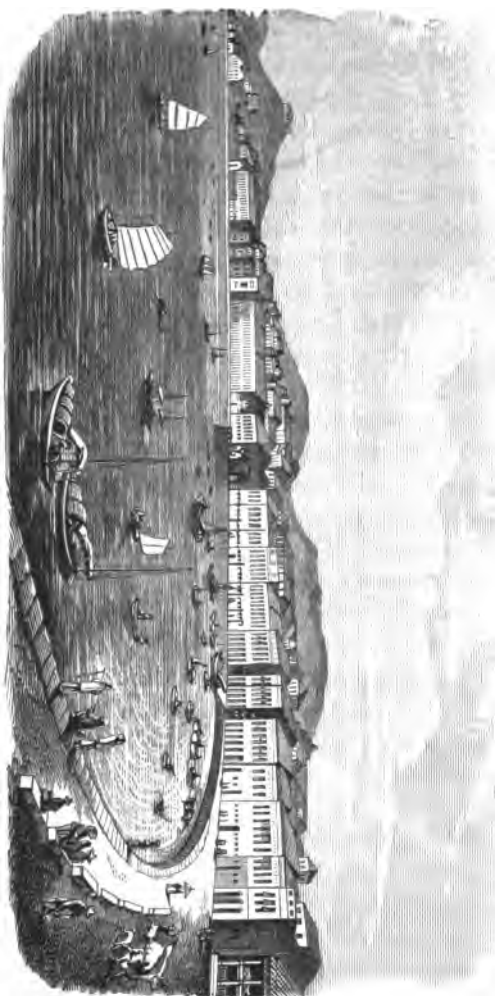
of nothing to *prevent*, while I think there *are reasons for going*. Health and the assistance of Dr. Morrison, are the principal reasons. Though not out of health, yet an attention, a scrupulous attention to its preservation, is doubtless a duty. I must not presume on too much time from the Dr., yet hints, such as he may give, from a personal acquaintance with my progress, may be of great service.

"22d. Yesterday, at 1 o'clock P. M., Messrs. Abeel, King, and myself, arrived here (Macao), 22 hours from Canton."

"28th. Received to-day, files of New York commercial papers, down to the first of last March. No religious intelligence. In Congress, the question of removing the Indians is in suspense. The Minister, Poinsett, just returned from Mexico, which place, it would seem, was in a state of severe commotion on account of revolutionary principles and measures.

"Aug. 2d. Yesterday, was the Lord's day, and it afforded us an opportunity, the first which we have enjoyed since we left America, of celebrating the Sacrament of the Lord's Supper.

"Had a stranger, entirely ignorant of the moral character of this place, wandered hither, he might easily have supposed that he had reached a favored spot. Had he travelled from the north, south, east, or west, he might have come hundreds, nay, thousands of miles, without having met with a scene like this. Here, in the very neighborhood of idol-temples, of idols without number, he hears the sound of the "church-going bell," and sees amidst two or three hundred houses, built in the



MACAO—PORTUGUESE SETTLEMENT.

European style, thirteen or fifteen chapels, which seem to invite to the worship of the true God. Early in the morning all was quiet, and the stranger anticipated a *day of rest*, but as the hours passed on, the hum of business nearly compelled him to believe that he had missed his reckoning, and that it was not Sabbath day. Though a stranger, here, would see little or nothing to distinguish the first from the other days of the week, still there is a difference.

“The idolater, if he knows aught, cares nothing for the Sabbath, of course. All the public offices of the Portuguese government are closed, and all the citizens and residents of the place, I believe, are permitted to spend the day according to their choice. All their chapels are opened, but I can not learn that more attend on this than on other days, nor that among all their numerous and learned clergy—about forty or fifty in all—there is one of them who comes forth to the people to read or expound the Scriptures. The British Factory have a chapel, too, in which, during their stay here, which is usually half of the year, services are regularly performed by their chaplain.

“Besides this, Dr. Morrison usually performs divine service, while here, when he is joined by a small number of English and American citizens. Yesterday, it was our privilege to join in this service, and to celebrate the Lord’s Supper.

“The Dr. took for his text 1 Corinthians v. 7, 8. In a clear explanation of the text and comparisons with the other parts of the Holy Scriptures, he showed the *ends*, *truth*, *necessity*, and *sufficiency* of the death of Christ—the

benefits to be derived from it and the *spirit* in which it should be observed.

"We are to remember Christ, and to show forth his death. It is at the Holy Communion, said the speaker, that the Church appears in its proper character, as God's family; there they all acknowledge one Father, the God and Father of our Lord Jesus Christ. The feast is of God's providing, and it indicates that there is peace between Him and us. He may be regarded as the master of the feast, invisibly present, and speaking peace to every guest. The Redeemer is present as our Saviour and elder brother, from whom all derive whatever constitutes their happiness and glory; they regard one another as bought with his blood; constrained by his love; unacknowledged indeed by the world, but well known by Him; as fellow pilgrims and strangers on earth, but fellow heirs of the kingdom of Heaven.

"The distinctions of rich and poor, learned and unlearned, of nation and class and original character, are all forgotten under the common character of redeemed sinners.

"Such a communion table is the epitome of Heaven itself, which consists of persons of every nation, and tribe, and people, and language, all uniting in the Saviour's praise.

"*August 7th.* In my walk this evening I visited the grave of Cursetjee-framijee, a Parsee who died in Macao last winter; the inscription upon his tomb is in both his native and the English tongue, and ends with this Scripture: 'A pleasant thing it is for the eyes to behold the sun.'

"11th. This evening visited the English burying ground but a little distance from the cave of Camoens.

"15th. Since the 5th inst. Macao has an unusual scene of idolatrous devotion, in consequence of the dedication of a new temple and the enthronization of new gods.

"16th, *Saturday*. I received my first letters from the United States ; those, only two ; one an introductory letter for Mr. Jos. S. Allen, from B. B. Wisner, the other from W. Follett. The latter speaks of glorious revivals in Boston and vicinity. ' Bless the Lord, O my soul ! bless his holy name.' For several days a report has been current, of an *earthquake*, which occurred about the last of June, south from Peking near where the province of Chihli and Honan meet.

"Recent numbers of the *Peking Gazette* confirm the report that several towns and cities, with many public and private buildings, have been laid in ruins. The same Gazette notices also a hail-storm and inundation in one of the northern provinces. The belief here is that not less than half a million of people have perished by these calamitous events, which are thought to be the sure precursors of other, and greater ones.

"*Sept. 20th*. Services at Dr. M.'s yesterday as usual. In the evening both Mrs. and Miss L. were at the prayer-meeting. They are the only American ladies in the place, and the only females who attend our social services. Attended the Chinese exercise in reading and expounding the Holy Scriptures. About eight persons generally attend.

"25th. Returned to Canton in a chop-boat.

"*Oct. 6th*. One year to-day since I left *home*. How

many and how constant have been the mercies of my Heavenly Father! Praised be his holy name.

"15th. Received my first parcel of letters from home to-day."

There was no subject in which Mr. Bridgman felt a deeper interest than revivals; and no intelligence encouraged and strengthened his faith more than to hear that his dear native land was visited with an outpouring of the Spirit of God.

In letters subsequently received from his brothers and sisters, he was repeatedly cheered by such news; indeed they took pains to copy out, from various sources, circumstantial reports of the progress of the work in New-England and other sections of the country. One of the marked features of these revivals was, that different denominations united in the work.

The means used were prayer, and preaching the simple truths of God's word. The subjects of the work were very many,—heads of families, professional men, merchants, etc.

The effects of this great outpouring of the Spirit of God was that contributions for benevolence were doubled.

Thus while the missionary was plodding on his lonely way in heathendom, amid darkness that could be felt, the light of truth was penetrating Christendom, and he took courage that it would result in accessions to the laborers in that vast field.

"23d. Took on trial a boy, 10 years of age; his name is Achun."

"25th. Met this evening at Dr. M.'s, with Messrs. Abeel and King, by prayer and conversation to learn

what we ought to do for our Redeemer, that his glory may be promoted and souls saved. In everything we think, do, and say, may the spirit of the Lord direct.

"*Nov. 1st.* Leang-afah, with J. R. Morrison, called ; staid only a few minutes ; he wished to know if I would take his little son, a lad about 10 years old. He wished him to learn the English language and become familiar with the Scriptures in that tongue, so that he may assist in revising the Chinese version.

"At 4 o'clock, Ahing, one of the pupils with me, said that, on the night before the last, he sat up until 3 o'clock in the morning, reading the Scriptures and praying to God, in his room, alone.

"*11th.* Selected Scripture for a tract, calculated to stop the placards that line the walls along the streets of Canton. The tract is to be written by Afah."

The object of the texts selected was to inculcate purity of life and conduct.

"*Dec. 24th.* There are seasons when one's thoughts turn toward Christendom with a peculiar interest ; such was this evening. We were assembled in an upper room, a few names—four only—and celebrated there the death of Christ. As we knelt, and prayed, and partook of the body broken and the blood poured out, the scenes of Calvary rose before us, and we thought and spoke of the tender mercies of our God and our Lord Jesus Christ, and how our cruel sins nailed him to the accursed tree, and drove the bloody spear. We thought and spoke of our kindred, of the Church, and the people of God, their precious and innumerable privileges, in contrast with the scenes that surrounded us. It affected our hearts, and

made us weep. Our Saviour wept when he contemplated the destruction of the wicked ; but we have greater cause to weep, on account of our own sins, the sins of Christendom, of the dying state of the sinner. Oh ! when will Christians arise and do their duty ? When will thy kingdom come, O Christ ? Oh ! come quickly.

"28th. There is a very great diversity in the scenes here, and the man of the world may find much to gratify his taste. On Christmas morning divine service was performed in the Companies' Chapel, by their chaplain ; about seventy-five persons were present. In the evening, a number equally large sat down together to a dinner given by Mr. M. Grace was said, both before and after meat, by the chaplain.

"After the cloth was removed, several sentiments were proposed, and some of them accompanied with short and pithy speeches. One, by the host, was, 'Prosperity to the United States of America.' He remarked on the commercial, civil, and religious character of the States, in a most noble and generous style ; and they were received with loud applause. But enough of this. The next day Mr. Abeel preached his last sermon to the people of Canton, ready to depart on the morrow."

CHAPTER VII.

"A stranger in a strange land. The Lord loveth the stranger, in giving him food and raiment."

REVIEW OF THE YEAR — LABORS — PRINCIPLES OF ACTION —
REASONS FOR TAKING BOYS — GOVERNMENT CIRCULARS —
CHRISTIANITY : WHEN INTRODUCED — THE FIRST PROTEST-
ANT MISSIONARY — THE ART OF PRINTING IN THE TENTH
CENTURY — PARENTS DROWNING A SON — VISIT TO
MACAO — A MISSIONARY'S POSITION NOT UNDERSTOOD —
PIRATES — INTELLIGENCE FROM HOME — RETURN TO
CANTON — TYPHOON.

1831.

“JANUARY 25th. ONE YEAR has gone since I arrived at this place. One year—with its advantages, its opportunities, its transactions, with their motives and intentions—is on the record of Eternity, there to stand till the final day of retribution, when all shall stand and be judged according to the deeds done in the body. The labors of the year have been, 1. The study of the language ; 2. Preaching ; 3. Preparation and distribution of books ; 4th. Teaching out of the Scriptures ; and, 5th. Correspondence.”

Mr. Bridgman had also three boys, which he has not put down as a separate branch of labor.

He remarks : " I have many plans and desires relative to the futurè ; but of these, perhaps, it is best not to speak. The principles, however, on which I have determined to act are :

" To do with my might what my hand finds to do ; to pray without ceasing ; to do good unto all men ; to strive to be perfect as our Father in Heaven is perfect.

" My trust and my hope are in the Lord Jehovah—the Father, the Son, and the Holy Ghost—from whom cometh every good and perfect gift, and without whom I can do nothing.

" *March 28th.* For the last three or four months, the study of the language and the care of three Chinese boys, two of eleven years and one of fifteen, have made my opportunities for observation abroad, and leisure for reading and writing, extremely limited. When it was considered that these lads came into their present circumstances by their own or the request of their friends, and also that their being with me would rather facilitate than hinder my acquisition of the language, I thought it to be my duty to take them. They could already read and write their own language, and as well as English boys do, of the same age, their native tongue. Their object was to learn the English language ; mine was to teach them, in addition to that language, the true God and Jesus Christ, with whatever else would be likely to make them useful to their countrymen.

" It was and still must be regarded as a delicate experiment. Their names, beginning with the eldest, are : Acheong, Achan and Ateh. The last is the son of Leangafah, and has been given to the Lord in Baptism.

"*April 8th.* It is very difficult to form correct views of China, and it is very responsible to communicate them to those that dwell on the other side of the globe so as to leave a right impression.

"The want of more extensive and reliable means of information is the principal cause of these difficulties.

"The 'barbarians' place in the Celestial Empire is very straight and narrow, and they come in contact with few except merchants.

There is nothing in China that deserves to be called a newspaper. Both the Imperial and Provincial Courts have their daily circulars; publish their own, and only so much of their own proceedings as suits themselves. For instance, the Canton Court Circular will state the number of visits the local officer gave and received, what temples they visited, what bandits were apprehended, judged or executed. Even in these matters of fact they do not always adhere to the truth.

"The Government Circular states that on such a day a piratical or smuggling boat was seized, etc., while some one, who was in the secret, will tell you the whole was a *farce*. Orders had been issued to seize at all events a specific boat. The thing is easily managed. A boat is procured and fitted up like the proscribed one, proceeds to the place, the government boats espy her, pursue and take her, a skirmish ensues, and soon the prize is borne off in triumph.

"But the Chinese are a bookish people. They have their religious, moral and historical, and all other kinds, *Christian* books only being excepted,—and even these

Christian books are beginning to find their way among the dense and darkened people of this empire.

"It is not certain when Christianity was first published in China. Some say the Nestorians came to China in the *seventh* century, and that in the thirteenth they had flourishing chapels, some of which continued to the fifteenth century.

"In the thirteenth century the Roman church extended its efforts to China, and early the next century Pope Clement V. appointed Johamus, a Monte Corvius, an Italian Friar, Archbishop of Peking. Matthew Ricci and hundreds of others, Jesuits, Dominicans, Franciscans, and Capuchins, during the seventeenth century, labored in China. Some of these were men of great learning; but I cannot ascertain that they ever gave to the Chinese, or even *translated* in their language, a version of the Holy Bible.

"The first Protestant missionary arrived in China the 4th of September, 1807, about six years from which time, a translation of the New Testament was finished, and early in the next year, 1814, two thousand copies were printed at Canton.

"Subsequently, in November, 1819, a translation of the Old Testament was finished, and several editions of the entire Scriptures were published. Most of these have been printed at Malacca.

"I have been led to make these remarks, from having just now received specimens of Chinese printing, done in quite a new style.

"The art of printing was known in China early in the 10th century, four or five hundred years earlier than it

was known in Europe. Their mode of printing is very simple. The characters are cut on blocks of the size of the page to be printed. From this the impression is taken on very light, thin paper, by throwing it upon the blocks and pressing it down with the hands. The work is executed with rapidity. In large works, however, the blocks occupy much space ; and in small ephemeral productions the blocks are soon obsolete and useless. Hence *movable types* have been considered a great desideratum towards diffusing Christian knowledge among nations using the Chinese language.

"About a century ago, the Emperor Kanghi invented, or at least brought into use, movable metallic types. His successor, Keenlung, was so delighted with these types, that he called them "*the congregated pearls*," and, strange to tell, he soon after caused them to be melted down, and his imperial successors suffered, or rather compelled them, to go into entire disuse.

"Of late years, several attempts have been made by foreigners to employ movable types, combining cheapness, elegance and facility in use. None of these attempts have proved so satisfactory as those recently made by the Rev. Mr. Dyer, Missionary of the London Missionary Society at Penang. The types are *cut in moulds*, taken from wooden blocks, and they produce as fine and fair a character as any of the types cut by the best artists in China.

"The specimens of lithography were executed at Macao, under the supervision of Mr. J. R. Morrison, and are the result of an experiment to see if this mode of printing could be done in China. The result is satisfactory ; Mr. Medhurst

has already applied it to the printing of tracts. In this point of view it has some decided advantages.

"*May 23d.* A boy was carried by our door to-day, followed by a crowd of the populace, to the river, where he was to suffer death by drowning. His hands were bound behind his back, a heavy stone was tied to his body; he was about to be plunged into a watery grave, when his uncle interposed and saved him from the death to which his father and mother were hastening him.

"The youth, a lad of nineteen, had involved himself by gambling and rioting, and applied to his mother for money, which being refused he became angry and fell to beating her. On his father's coming to her help, he commenced his attack on him also, beating and banding both of them. The parents applied to the police; their son was apprehended, and on their testimony sentenced to death. Parents do not always deem so long a process necessary. A case recently occurred in which all the forms of trial were omitted, and the father and the mother were the accusers, the judges and the executioners.

"*Macao, June 10th, 1831.* In company with the gentlemen with whom I have resided ever since I have been in China, we reached Macao early this morning, having been two days and three nights on our passage from Canton. This change of residence is made rather for the sake of health than in obedience to the laws of the *Celestial Empire*, which requires, that when the *barbarians* have finished their *trade*, they must return home with their ships, or go down to Macao and reside there.

"As a place of residence, especially during the summer

months, Macao is decidedly better than Canton. In another point of view, the two places, though the one has a pagan and the other a Christian government, are not very unlike.

“A missionary of the American Board, or of any other Protestant society, is not recognized or tolerated as a *missionary* in the one place or the other ; he is obnoxious to the powers that be, and exposed to the most rigorous penalties of their laws. His property and person are proscribed, and the injunctions of his Lord and Saviour to go into *all* the world and preach the Gospel to every creature are countermanded.

“Up to the present time I have been permitted to remain unmolested, though I have not always been free from apprehensions of danger. In addition to this, the missionary, in common with all the other residents in China, is subject to inconveniences to which the good people of England and the United States are strangers. He is in peril of robbers.

“Before we left Canton, we were informed that acts of this kind had recently occurred on the route which we were to pass. Some preparations of defence were made accordingly. We passed unmolested until Sunday, the third evening, when two ‘pirate boats,’ with twenty or thirty men each, were seen making for our boat. Our boatmen immediately cast anchor, and all things were soon in readiness for the encounter.

“Baskets of stones, bows and arrows, spears and pikes, with cauldrons of boiling-hot rice, formed the whole of their martial array. Besides these defensive missiles we had in the cabin (what they called *hard guns*,) a fowling-

piece, and a single brace of pistols. These were heavily shotted. Meanwhile, several smaller boats had placed themselves near us for protection. In this state darkness shut up the scene."

The account as to the result is unfinished. It is believed the pirates made off in the night.

"July 25th. Gambling is a prominent characteristic of the Chinese. Cards for gambling were invented by one of the emperors, who lived in the twelfth century; and there is reason to believe that they are in constant use by all parties, from the throne to the lowest subjects, and by persons of all ages. The kinds of cards used and the games played are said to be very numerous. There are very few places or times in which they will not gamble. Some of the more serious-minded Chinese whom I have seen have very correct ideas of this evil, so far as it regards the temporal interests of man. Their moralists and their teachers of youth will sometimes use their influence by admonition to dissuade the people from the practice; but, even in these cases, their conduct agrees not with their counsels.

"It was very painful to find, as I did to-day, my teacher playing at cards. He is an old man, rather grave and sober-minded. Being prevented, on account of sickness, from giving his usual lessons this morning, at about 2 o'clock I went to his room, to see how he did, and found him with the house coolies, playing at cards. He blushed, and I blushed for him, and only inquired for his health, then left him to his own reflections.

"August 1st. Last evening, received letters, pamphlets, and papers, giving numerous accounts of the effusion of

the Holy Spirit upon the churches in my native country. It is truly inspiring, in this land of heathen darkness, to hear that God is visiting his people in great mercy, enlarging the borders of Zion,—lengthening her cords and strengthening her stakes.

“There is, I think, in these regions, at the present time, an unusual sensation among the Romanists. Six priests, from France, and eight Chinese youth, educated, I believe, in Italy, have just arrived here, to propagate the faith.

“A public invitation was given to join in the monthly concert, this evening. Only three persons of business, besides Dr. Morrison’s family, were pleased to attend. We have great need of faith, and great need of the intercessions of our Christian friends. Three or four foreign Protestant missionaries in China—Mr. Gutzlaff, on the coast, bound in spirit to Peking, six or eight at the Straits in Siam and Bankok, with ourselves—constitute but a feeble band, ridiculous in the world’s eye, going to convert China.

“13th. To-day, my three boys finished each a vocabulary of two thousand two hundred words. It is in English and Chinese, thus far copied out from Dr. Morrison’s vocabulary of the Canton dialect.

“September 5th. To-day, my boys commenced *de novo* the Scripture references, copying from Bagster’s work.

“All the circumstances of a residence in China are well calculated to make one feel that he is a pilgrim and a stranger here, and that he has no sure trust, but in God.

“My little stock of furniture is packed this morning, and in the afternoon I expect to set off in a chop-boat for

Canton. A chop-boat is one which has a *chop*, i. e., a permit from the government, which makes it unlawful for the pirates to seize, rob, or murder the traveller. Besides, it gives a specified number of persons, no matter whether they be generals or governors, commodores or missionaries, the privilege of going to reside in the suburbs of the provincial city.

"Although I have a special permit, as every one must have, yet I am probably recognized only as a merchant, or merchant's clerk. Such, I believe, was the case with the officers of the Vincennes, two years ago. One may not like this altogether, but there is no help for it, only by smuggling or by leaving the country.

"My residence in Macao, of more than three months, has been very agreeable, and I find my strength increased. The boys have been very good. They have given me less trouble and made better proficiency than when at Canton.

"26th. Two nights and one day brought us safely from Macao to Canton, early the 22d inst., just in time to escape one of those severe storms, called Typhoons—literally, a great wind.

"In the morning, the weather was remarkably fair. Toward evening, some clouds began to rise in the northwest. Very soon the whole heavens were overcast. There were no apprehensions of a severe storm until next morning, when, the wind changing and blowing strong from the north, and the mercury falling, gave indications not to be disregarded of the coming storm. Of this the thousands of boats on the river took the alarm by their anxiety to seek a covert from the wind and a hiding-place from the tempest.

"Canton and Whampoa are so far from the sea that they are pretty secure. At and off Macao it was most literally a tai-fung (Typhoon). Such a scene of desolation has not been presented by any gale that has occurred for the last thirty years. The greatest force of the wind was at the highest point of one of the highest tides. Houses were unroofed, walls were thrown down, crops of rice were swept away, scores of fishing and other boats were wrecked. An official document from Macao states that 4,005 dead bodies were picked up along the coast. Much injury was sustained by the foreign shipping.

"*October 24th.* Yesterday, Low-h came, and with him Tang-joo, to read the Scriptures. It was the first time the latter read the Word of God. I gave him the New Testament. May the Lord bless it to the salvation of his soul.

"*December 26th.* During the last six months, I have noticed in my Journal very few of the passing events and incidents which might be especially interesting to the friends of missions. Daily study of the language, the care and instruction of the boys, with the duties and exercises of the Lord's day, have occupied the greater part of my time. All the leisure that I could secure has been devoted to writing a series of short letters for Sunday-school children, with a desire of spreading before them some of the most prominent features and interesting facts concerning China. The letters are eighteen in number. The topics relate to the religion, manners, customs, and habits of the Chinese people.

CHAPTER VIII.

"In the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life."—
PHILIPPIANS iii. 16.

THE FLIGHT OF TIME — POLITICAL DIFFICULTIES BETWEEN
ENGLAND AND CHINA — LETTER TO THE SECRETARY OF
THE BOARD, IN WHICH THE CLAIMS OF THE HEATHEN
WORLD, ESPECIALLY CHINA, ARE SET FORTH — A CHINESE
BRIDE — CONVERSATION WITH A PUPIL — CANTON CLI-
MATE HEALTHY — "CHINESE REPOSITORY" — CONVERSA-
TION WITH LEANG-ATEH — AFAH'S LABORS — REV. MR.
STEVENS.

1832.

"JANUARY 9th. So rapid is the course of time, ere we are aware, days, weeks, months, and years are ended. A desire to hasten on the acquisition of the Chinese language, and some occasional writing, has prevented me from entering in my Journal those reflections which very naturally arise on the return of a New Year. On that day, and again last evening, I had the pleasure of hearing the Rev. Charles Gutzlaff preach, and, I am sorry to say, to a thin audience.

"The year has commenced with a very peculiar state of affairs. The public mind seems agitated, restless and dissatisfied. The British government and the authori-

ties are in collision, the former with two or three armed ships at hand, asking for satisfaction for injuries offered, and for security against their recurrence. The latter refuse conference or intercourse except in the former or usual way. This will most certainly lead to strong and decisive measures. In all this, the extension of an honorable commerce is the chief, the grand object with parties concerned. But the Supreme Ruler has another object—the glory of his Son, by the extension of his kingdom.

“There are pleasing signs amid the darkness. The long, patient, persevering efforts of one individual* in acquiring and promoting an intimate knowledge of the language and character of this people, and the bold, adventurous voyage of another,† are results, which, to my own mind, display the finger of God too distinctly to be mistaken.”

In January, 1832, Mr. B. wrote from Canton to the Secretary of the Board on the importance of increasing the number of missionaries :

“Only eight or ten individuals, and several of them late in the field, constitute the whole number of the preachers of the Gospel in the Chinese Mission—not one, where a hundred are needed. This is a great difficulty. We know, blessed be God for the assurance, that it is nothing with the Lord to help, whether with many or with them that have no power ; and we fear that eight or ten hundred preachers for China, or for what have very properly been styled, *The Chinese Language Nations*,

* Rev. Dr. Morrison.

† Rev. Charles Gutzlaff.

will, in the eyes of some, *seem* to savor of extravagance. But what was the conduct, and what are the commands of the Lord Jesus? After having ordained the twelve, he immediately "appointed other *seventy* also," and sent them forth in haste ; and because the harvest was great and the laborers few, he commanded them to pray the Lord of the harvest to send forth laborers into his harvest.

"*Now*, instead of the single province of Judea, the *world* is the field, and the command is to go into every part of it and 'preach the Gospel to every creature.' True, there are difficulties in the way, and such as cannot easily be conceived of until they are encountered. We have been forewarned of difficulties and trials—and so far as they *do* exist, they are necessary to prove the faith and patience of the Lord's disciples ; yet many of them are imaginary, and others are like spectres in the dark, magnified by the distance, and will disappear as they approach.

"If there be only a willing mind, an obedient heart, and a ready hand, a soul and a body willing to spend and be spent, the Lord will take care of the rest."

"*Jan. 20th.* Had the painful satisfaction of visiting a Chinese lady ; it was the third day after her marriage. As we entered the outer door, the servants of the house were in attendance. A band of musicians began to play, and, at the same time, the bridegroom, attended by servants, met and conducted us to seats in a spacious open court.

"The bride had just gone on a visit to her father. According to their usual custom, tea was served—then

we were invited to take a view of the house, which had just been built, at the expense of \$30,000 or \$40,000. Sweetmeats and tea were again served. By this time the lady had returned, and we were seated in the spacious hall. The bride, with attendants, entered, clothed in rich, gorgeous apparel, answering, in all respects, the representations usually given in their best paintings. So splendid, and yet so unnatural—so fortunate, and yet so unhappy a creature, I never before saw.

"This is almost the only case in which foreigners have had the satisfaction of such a visit.

"*February 1st, 1832.* The last day in the year according to the Chinese calendar; a period of hurry and bustle, and to not a few one of anxiety and distress.

"According to 'old custom,' and in this particular not a bad one, all accounts must be settled, and debts paid at the close of the year: in default of which the debtor is exposed to insult and injury. Hence, thefts, robberies, oppression, and oftener open outrage than at other times. Firing of houses and shops are frequent; two cases occurred at an early hour this evening. Beggars, too, become unusually troublesome; indeed, *they do not beg*, but demand. They assume the most horrid and ludicrous appearance, besmearing their faces with blood, and wrapping themselves in tattered garments, etc., in order to urge their claim with better effect.

"One poor, half-naked creature I saw, yesterday, with a razor, apparently hacking his tongue till the blood dropped to the ground, and at the same time howling like a beast in the agonies of death.

"For days and weeks previous, preparations are made

for the New Year. The gods are looked after to see if they are in good order, the temples are repaired, offerings and sacrifices more than usual are made to them.

"Many necessities in clothes, furniture, etc., with a certain amount and variety of articles in the way of fruits, sweetmeats, etc., 'to pass the New Year,' are considered indispensable.

"To meet such expenses, the poor often provide a box, like some charity-boxes, into which, during the year, any surplus pieces of money may be deposited. At the close of the year, this is opened for use.

"There is a great cleansing of houses at this time, thousands and thousands 'watching for the New Year,' for 'he who can watch for the year (say they) will obtain long life.'

"*February 3d.* Last night, from late in the evening, until daylight, there was a constant roar of crackers; and soon after midnight, crowds of people were flocking to the temples.

"The day has been spent in congratulations. The festivities in this neighborhood were interrupted early in the afternoon by fire, which broke out a few rods west of the foreign factories, burning temples, altars, gods, houses, boats, etc., etc. It originated in a neighborhood of ill fame.

"*14th.* Took Ayan on trial, a lad 15 years of age—his father not living—his grandfather is connected as purser with Mowqua's hong.

"May this, O my soul, and everything that I attempt, be done with sole reference to the glory of God, in the salvation of souls through Jesus Christ the Saviour. Amen.

"21st. 'Since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides Thee, what He hath prepared for him that waiteth for Him.' Isaiah lxiv. 4. 'God is love.'

"Having finished his prayer this evening, one of my boys made a long pause, and then, with an unusual tone and look of seriousness, said, 'he was unhappy.' I asked him, why—if he had been naughty, if he had told a lie, or abused the other boys? He replied, that 'he felt so yesterday; and, last night, when he woke.' I asked him, if anybody had been treating him ill, striking or scolding him? 'Nothing of the kind,' he replied, adding: 'This heart feels so, I don't know why.' I told him I was afraid his heart was very bad, that he did not truly love and fear God, nor believe in Jesus. He then wished to know when I was baptized. I told him something of my first convictions of sin and trouble of mind when about his age. He replied that such were his feelings.

"O Lord, thou canst work, and none can hinder Thee; work in him, I humbly beseech Thee, repentance unto life. Amen.

"*March 10th.* If freedom from fevers, and other like diseases, and general health of the community, are evidences of a healthy climate, this is such in a remarkable degree, especially when the situation of many of the people is taken into the account.

"The lower classes, at least, are not over careful of their persons; great numbers of them live in low, damp streets, in boats, and in houses built on piles along the borders of the river. It would not be surprising if they should, sometimes, be visited with sweeping diseases, yet

it is not so. This healthfulness, no doubt, is in consequence of the salubrity of the climate.

March 31st, 1832, Mr. Bridgman was again cheered with intelligence from his family friends; his elder brother writes :

"The great cause and object of your mission is to preach Christ and Him crucified to poor perishing idolaters. This may you soon be prepared and enabled to do, and the Lord grant you abundant success."

"*May 1st.* Commenced the *Chinese Repository*. May it be entirely the Lord's work, in its commencement and in its progress; may all its pages be filled with such truth as shall promote the glory of God and the good of his creatures."

This monthly periodical was entered upon at the suggestion of Dr. Morrison, the Hon. J. R. Morrison, and others, who contributed to its pages. Mr. Bridgman was editor from 1832 to 1851, after which Dr. Williams was sole editor of the work to its twentieth volume. On bringing it to a close, he states that the object had been "to impart information concerning China, by arousing an interest in the spiritual and social welfare of her millions." These objects were constantly kept in view. "Its pecuniary responsibility has been borne by the office from which it has issued. The Prudential Committee of the American Board of Commissioners for Foreign Missions, at Boston, generously allowed the proprietors the use of their press, which enabled them to commence and carry it on. No compensation has ever been received for editorial labors, or given for manuscripts furnished."

It is proper to remark, that a work containing so much

valuable information in relation to China and the East generally is highly valued for reference, by those in the missionary field, and others.

"In conversation with Ateh (Leang-afah's son), this evening after prayers I inquired, 'What do you regard as your first duty?' 'To worship and obey God,' was the reply. 'And, what is your second duty?' 'To honor and obey my parents.' 'And, what ought next to engage your attention?' 'Learning, so that I can teach all men.' The conversation went on from topic to topic, when I alluded to a letter from Macao, which a few days before had been intercepted by the police, opened, and retained. These proceedings had caused no inconsiderable alarm among the Chinese connected with the house, they fearing lest an investigation should be made in regard to my object as a resident. Again, I asked, 'Are you not afraid that the soldiers will come and carry you away?' 'Yes; but God will protect me, and I shall not suffer.' Baptized as he has been, and instructed in the Holy Scriptures from his youth, may he become an able advocate and promulgator of the Gospel to his nation.

"*September 10th.* The number of souls yesterday present at public worship was eleven; the number, though small, is greater than it has sometimes been, during the summer, while most of the residents were absent at Macao.

"Leang-afah called to-day. He is at present engaged in publishing a number of tracts, and spends a part of his time in Canton and a part of it in a neighboring village. His Sabbaths are occupied in reading and expounding

the Holy Scriptures—sometimes to only one or two, at others to six, eight, or ten ; some of whom are usually strangers, who, after having heard him explain, thankfully receive from his hands portions of the Scriptures.”

“*October 1st.* This is the first Monday in the month. What multitudes throughout Christendom will join in concert, to pray for the extension of the Redeemer’s kingdom ; and, oh ! how would it increase their importunity, could they see these desolations, and the utter weakness of those who have been sent to the heathen. Very much depends on how Christians pray.

“*13th.* Afah visited me to-day, and brought with him a young friend, who for some months has been reading and listening to the Gospel. He appeared intelligent, and much pleased with the things contained in the Holy Book, and expressed his belief in Jesus, the Saviour of the world. Oh ! may he be numbered with those who believe with the whole heart.

“Two more individuals have recently been baptized by Afah. Seven is the whole number which he has now admitted by this rite to the fellowship of disciples. Some of them we have had opportunity of seeing, others we have not seen. The kingdom of Heaven is like leaven. Thus, a little leaven is deposited, and shall it not soon leaven the whole lump ? O Lord, thou knowest.

“*29th.* Rev. Edwin Stevens, chaplain to the port of Canton, sent hither by the Seaman’s Friend Society, arrived in the ship Morrison. Blessed be the name of the Lord for this addition to the helpers in this vineyard.

CHAPTER IX.

"And all thy children shall be taught of the Lord."

ISAIAH liv. 13.

DIARY OF A CHINESE CHRISTIAN — ARRIVAL OF MISSION-
ARIES — LETTERS — QUALIFICATIONS OF A MISSIONARY —
EXAMPLES.

1833.

FROM the first number of the *Chinese Repository* we insert the following extract, faithfully translated from the diary of a Chinese Christian :

"*4th Moon, 1st day.* At the village of ———, superintending the printing of the Scripture Lessons.

"*2d day.* Composing a religious tract.

"*4th, Sunday.* When reading the Gospel of Matthew, the man who came and conversed with me, on a preceding day, came again, and said, 'What book are you reading to-day?' I replied, 'I am reading an account of what the Saviour of the world did and said, while He was in the world ; what He did and what He taught the people are contained in this book. The man then asked, 'What sort of a man was the Saviour of the world?' I answered, 'He was the son of the Most High God, who, seeing mankind deceived by the devil, and going on in the way of wickedness, which leads to destruction, but

ignorant of that good way which leads to everlasting life, left the glories of his heavenly state, and was born into the world as a man.

“‘Jesus Christ in the first place taught the import of the sacred Scriptures—the way in which men should walk—what is requisite in order to be saved from depravity and iniquity and brought to the right way. Afterwards He gave his own precious body to suffer and to die that He might atone for men’s sins against high Heaven.’ (Here the writer goes onward to the resurrection ; the command to preach the Gospel to all nations ; and to our Saviour’s ascension.) The man said : ‘ So good a book, I should like you to lend it to me to read.’ ‘ If you find any parts that you don’t understand, please to come to me, and I’ll explain them to you ; or you may pray to the most high God, in the name of the Saviour, for the Holy Spirit to move your soul, and cause you to know the mysteries of the Gospel.’ The man received the book thankfully, made his bow, and went away.

“*5th.* At the village of —, composing religious tracts.

“*11th, Sunday.* When reading in the prophet Isaiah, a man named Yu came to me and said, ‘ You are usually on other days writing and composing books. Why do you limit yourself to reading to-day ? ’ I replied, ‘ This day, according to the Holy Scriptures, is a sacred day of rest, in which it is required to cease from all sorts of labor, to give repose to the body, and to worship God ; to thank Him for graciously nourishing and preserving us ; also to read the Holy Scriptures for the nourishment of our souls ; that we may cherish virtuous thoughts and

dispositions ; perform virtuous actions ; and, considering the deeds of past days, may reform speedily what is wrong, and be more zealous in what is right. This is keeping the holy rest of the Sabbath.' Yu replied : ' Suppose we who do not know the true Scriptures, do not keep the holy day of rest, do we act very wrong ? ' I answered, ' Through ignorance not to keep the day, the error is light ; to know clearly the command, and yet refuse to keep the holy day, the sin is greater. For the holy rest of the Sabbath is a manifestation of the gracious intentions of the most high God to mankind. Because during six days we have to toil much for the support of the fleshy body ; but on the seventh day, we are to desist from these toils of mind and body, that we may nourish the soul. And man's divine spirit is more enduring, and more honorable and important than man's fleshy body, which, at the longest, will not exceed a hundred years' duration ; man's divine spirit lives forever—it is an undying spiritual thing.'

" I have increased reasons for humility, with devout praise and thanksgiving to the Most High that He has preserved my life and health to commence a NEW YEAR, which I desire to spend in his service, in doing or suffering his holy will and pleasure, in living not to myself, but to Him, for his glory, and the good of my fellow-sinners."

" Oct. 26th, 1833. Late at night arrived in Canton, the Rev. Ira Tracy and Mr. S. W. Williams, to join us in the work of the Lord. O God, keep and bless them. Amen."

The arrival of fellow-helpsers was always cheering to

Mr. Bridgman, and as his cares and duties pressed upon him, he was often encouraged by letters from his family friends. The following is an extract of one of these from an older brother.

"Sustaining the relation you do to me by blood and birth, and standing as you do, the representative of the churches of our Lord and Saviour Jesus Christ of this our American Republic, amongst the millions of idolatrous Chinese, I can but feel a deep interest in your welfare, your enterprise, your labors, and your success. He who has called you to this work, I trust will direct your way, and bless you in it. From Him, the great Head of the Church, you doubtless expect to receive your chief support, comfort and consolation. He is omnipotent and omnipresent, and from his blessed legacy may you ever read with satisfaction, 'Lo, I am with you always,' and in all your trials cast your care upon Him who careth for his people. Yet, notwithstanding, it must be gratifying to you to know that you have friends, however distant, who feel an interest in your welfare, who love and pray, both for you and the work in which you are engaged. Around the fireside we think and speak of you, and when we gather around the family altar, we pray for you. At the monthly concert, we remember and talk of the missionary far from his country and relatives subject to a thousand unknown trials; giving *his all* to the service of our common Lord. And there we endeavor to commend him to our Heavenly Father. That you may be abundantly blessed of God with the consolations of his Holy Spirit, and that in a land of heathen darkness, the light of his countenance may ever shine into

your heart, that you may be the honored instrument in his hand of turning many souls to Christ, is the prayer of your Christian friends and of a Christian people."

In an old commonplace book, which he had in use while at Andover, he had copied out, apparently for his own guidance, the following from the pen of the Rev. Levi Spaulding, Ceylon :

"QUALIFICATIONS OF A MISSIONARY.

"1. *Ardent Piety.*

"2. More than a common degree of zeal, but under the control of good *common sense*, which, by the way, is better than sound learning.

"3. Kindness, gentleness, brotherly love.

"4. A spirit to be *least of all and last of all* in the field ; a spirit to do much and say little.

"5. *Cheerfulness.*

"6. A *hasty temper* is bad ; *peevishness* is worse.

"7. A man must be willing to be called the worst of names, and that to his face, and still be able to keep his temper.

"8. He must expect sometimes to be *contradicted*, sometimes *blamed* ; and this, too, by those whom he must fellowship."

From Henry Martyn's life, he transcribed the following : "If any qualification seems necessary to a missionary in India, it is wisdom operating in the regulation of the temper and improvement of opportunities.

"The missionary must not go out for *gain*, *worldly gain*. He should have a spirit and a zeal that will carry

him without any support except that which God gives him.

"For human examples, we find recorded the following :

"FRANCIS XAVIER,

born in Navarre, a province of Spain, in 1506, and died near Canton, at Sancian, in 1552, in the 46th year of his age ; a Roman Catholic by birth ; in life a most devoted minister of the Lord Jesus."

"SAMUEL J. MILLS,

was born in Torrington, in the County of Litchfield, Connecticut, a minister's son. ' Oh, that I had never been born !—oh, that I had never been born ! ' ' My son,' said his mother, ' you *are* born, and you can never throw off your existence and your everlasting accountability for all your conduct.' Oh, glorious sovereignty ! "

CHAPTER X.

"As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more."—JOB vii. 9.

DEATHS OF EMINENT MEN — DR. MORRISON'S LETTER —
OBITUARY — LORD NAPIER — FUNERAL SERMON — LADY
NAPIER — THE CHINESE TREATMENT OF LORD NAPIER.

1834.

THE year 1834 was marked by the demise of the Rev. Robert Morrison and the Right Hon. Lord Napier, his Majesty's chief superintendent of British commerce in China, between whom and the subject of this memoir there existed the strongest friendship and regard.

On the 8th of July, Dr. Morrison writes to Mr. Bridgman : " It grieves me that my strength of body and mind are so far reduced as to incapacitate me from writing anything for the *Repository*. I cannot be surprised that after so long a residence in a hot climate my strength should fail. God has mercifully lengthened my life and labors far beyond many who entered the field when I did. I have a few, and but a few seniors in service throughout the whole extent of Asia. Old Carey and Marshman are the only ones I know. But now, although the muscular fibre remains, its spirit of strength, whatever that may consist in, is gone. My days are spent lying

on a couch, and my nights in restless tossings to and fro, or sitting at a window, next the sea, to catch a breath of cool air."

The next we learn is the following entry in Mr. Bridgman's diary :

"*August 1st, 1834.* Death of Dr. Morrison, at 10 o'clock this evening. O Lord, thou gavest, and thou hast taken away, and blessed be thy Holy Name."

Dr. Morrison was in the 53d year of his age. From an obituary of Dr. M., by the Rev. E. Stevens, we make an extract : "His talents and great industry need no eulogy from partial friendship, for his works praise him. In extent of knowledge, he was undoubtedly the first Chinese scholar living. In efforts to make this language known to foreigners, and chiefly to the English, he has done more than any other man living or dead ; and in making known our holy religion to the Chinese, no one has done more. He lived to see all the chief objects on which were spent his labors and life, either accomplished or in the way of accomplishment, and was then taken away."*

Of his Christian character, Mr. B. wrote :

"Dr. M. was eminently a man after God's own heart.

"1. He had clear views of God and the cardinal doctrines of revelation. He saw God always before him, and in the Bible he saw not the words of man but the word of God.

"2. He had clear views of eternity ; Heaven and Hell were realities.

"3. He had clear views of man, of his original excellence and of his early and utter ruin by the fall.

* *Chinese Repository*, vol. iii., p. 178.

"4. Consequently, he had clear views of the necessity of preaching the Gospel to all men.

"5. His faith, hope, and charity were strong.

"6. He was eminently a man of prayer.

"7. He was bold and resolute in the preaching and defence of the Gospel.

"8. He was of a most Catholic spirit, liberal in a remarkable degree.

"9. Always serious.

"10. Always laborious.

"11. Always anxious to save sinners.

"12. Always anxious to glorify God.

"The royal commission, under Lord Napier, arrived in July, 1834, denied an audience with the governor at Canton in the first place, the generous nobleman, unwilling in any way to compromise the honor or the rights due to foreigners, and harassed and constrained, he retired to Macao, where shortly afterwards, on the 11th of October, Lord Napier expired."

From the *Canton Register* of the 21st inst. we copy the following: "Not all the skill of the medical art, the soothing attentions of his family, nor the pure air of Macao, sufficed to arrest the fatal progress of his lordship's indisposition (which was an attack of fever). His only relief from suffering was in devotional exercises, in which he was assisted by the Rev. Mr. Bridgman, whom he had learned to esteem as a preacher when attending his public worship at Canton. Mr. Bridgman pronounced his funeral sermon from Numbers xxiii. 10: 'Let me die the death of the righteous, and let my last end be like his.'"

From this discourse we make a short extract on the qualities of the deceased : " His views respecting divine subjects were clear, simple, and scriptural. *He was deeply read in his Bible.* In matters of religion, as well as in regard to all other subjects, he thought and acted for himself, unbiased by the opinions of other men. His ancestors were all pious, and devoted royalists, and in their religious worship they followed the Episcopal order, for which he ever had a high respect ; but in his own worship he adopted the forms of the Presbyterian Church. He had a humble opinion of himself."

Among Mr. Bridgman's papers is a letter from Lady Napier, who, after the death of her husband, returned home with her family. As it relates much to her bereavement, and the interests of her children, we only quote the concluding paragraph :

" I had an opportunity of sending your letter to Francis by their old tutor, about three weeks ago, and expect to hear from him shortly in reply ; may God bless it to him, dear, dear child. I also sent two copies of your sermon, and all our own people, in our own quiet home, have the same now, and many a *one will bless your name*, my dear sir, amongst these lonely valleys of Elterick, for the kindness you showed to their beloved master and friend."

Concerning the political aspect in China at the commencement of the year 1835, Mr. B. writes :

" It was rumored among the Chinese early this month, that a British fleet had arrived off their coast, having come hither to seek redress for the injuries sustained during the last summer and autumn.

" After all that has transpired since Lord Napier came

to China, seven months ago, we do not wonder that the people should anticipate, and the local authorities fear the presence of armed ships. The time cannot, we think, be very distant when the Chinese government must come in direct contact with the British authorities and those of other 'barbarian nations,' and only let the latter be well prepared for such an issue, and supported by a force which, while it affords protection and security, shall command respect, the sooner this takes place the better.

"Hitherto foreign powers have taken great precaution to keep aloof from the Chinese. This course, however, so far from producing any respect and good will, has had the opposite effect.

"If the course which the Chinese pursued with regard to Lord Napier were fully known to the king and people of Great Britain, it would call forth their united and strong indignation. That course was most barbarous and unjust, and there seems now a consciousness among the Chinese that their government has outraged the laws of common right and humanity. Wrongs and insults have been heaped on the representatives of a great and powerful nation, seeking an amicable, an honorable, and a profitable intercourse. Proclamations, containing false and injurious statements concerning both the king and the people of Great Britain, have been sent through the empire, and in broad capitals 'posted up where all eyes can see them.' If these gross injuries are passed by unnoticed, it will encourage and incite the aggressors to repeat and increase them. We wait with no small degree of anxiety to see what course the British government will adopt in the present emergency."

There seems to be but two courses which can well be pursued, and foreign governments must either take the high ground of perfect equality, and maintain it, or abandon utterly all such pretensions. It is ridiculous to hoist the signal of authority where none is acknowledged." *

* *Chinese Repository*, vol. iii., p. 472.

CHAPTER XI.

"And all that will live godly in Christ Jesus shall suffer persecution."—2 TIMOTHY iii. 12.

CIRCULAR LETTER — LETTER FROM LEANG-AFAH TO PASTORS
— PERSECUTION — CHINESE EDICT — FOREIGN MISSION-
ARIES IN THE EAST — DEATH OF A CHINESE MERCHANT.

1835.

IT seems appropriate here to give place to a circular letter, prepared by Mr. Bridgman and his friend the Hon. J. R. Morrison, giving an account of the progress of missionary operations to the beginning of the year 1835.

"To Pastors, and Teachers, and all who ardently love the Lord Jesus, the Saviour of the World :

"The increasing desire among Christians to know the condition of the unevangelized and idolatrous nations, is one of the most pleasing signs of the times. Those who enjoy the manifold blessings of the Gospel are manifesting such a degree of interest for the *conversion of the whole world*, as has not been witnessed since the days of the apostles. A voice of anxious inquiry is heard in the churches, and thousands and tens of thousands are beginning to do to others as they would have others do to

them. This greatly encourages the hearts of those who have gone among the gentiles, and at the same time it increases their obligations to be faithful, both in preaching the Gospel to the heathen, and in making known to their fellow Christians at home the wants and the woes of those among whom they labor.

“ On the 4th of September, 1832, just twenty-five years after his first arrival in China, Dr. Morrison wrote a circular letter to the churches, briefly sketching the progress of the mission up to that time and its state at that period. From that date until his death, August 1st, 1834, the mission enjoyed an unexampled degree of success. A few changes had occurred: Messrs. Tracy, Williams, Johnson, and Munson, had come to join the mission; Mr. Abeel had been obliged, by ill health, to leave it; and Mr. Munson was cut off while preparing himself for his work. But the removal of the father and founder of the mission made a breach in our ranks which cannot soon be repaired. Our desire for his stay among us was increased, because we had reason to anticipate that the contemplated changes in the commercial and political relations between foreigners and Chinese would (as has proved to be the case), expose the mission to new difficulties. But, in the midst of our trials and perplexities, nothing beyond what we ought to have expected has befallen us, or the little band of native Christians who are around us. Some of them have been called to suffer persecution, and compelled to flee from their country. With deep interest our Christian friends will peruse the following letter. It was written by our Christian brother on board ship, just before his departure for Singapore.

"LETTER FROM LEANG-AFAH.

"Leang-afah respectfully writes to all the pastors, and teachers, and whoever else ardently loves, and reverently believes in, Jesus the Saviour of the world, wishing them happiness and repose.

"Having obtained of our Lord and Saviour the aid of the Holy Spirit, for several years I have been enabled to persevere in the promulgation of the Gospel; and holding forth the principles of happiness, have urged my countrymen to cast away their idols, and serve only the great Lord and Ruler, the Creator of all things. By the abundant grace of the Saviour, the Holy Spirit has been sent down to renew the hearts of more than ten persons. These have all received the rite of baptism; and believing in Jesus for the remission of their sins, serve the Lord God with one heart, and walk according to the precepts of the Gospel. Their names are Le-she, Leang-atih, Leang-achin, Leang-ataou, Le-asin, Chow-asau, Woo-achang, Ashun, Afuh, Lew-chechang, and Keuh-agang.

"For three or four years, I have been constantly in the habit of circulating the Scripture Lessons, both in the city of Canton and in the neighboring villages; and everywhere many received them joyfully, while those who would not were few. This year, the triennial examination of the literary candidates from all parts of the province, was held in the provincial city (Canton); and it was my desire quickly to distribute the books among them all. Therefore, on the 20th of August, with Woo-achang, Chow-asau, and Leang-asun, I commenced and distributed more than 1,000 sets (5,000 volumes) of

the Scripture Lessons, which were received with gladness by all the students, and without the least disturbance. This rejoiced our hearts, and the next day we distributed another thousand sets in the same manner, and without any trouble. On the third day, when several hundred sets were circulated, a police officer seized Woo-achang with a set of the books, and took him before the chief magistrate of the district of Nanhae, who, when he had examined the books, bid the officer not to interfere with a matter of so small importance. The police officer, therefore, dropped the business, and Woo-achang returned. On the fourth day, perceiving that the magistrate did not interfere with the distribution of the Scripture Lessons and tracts, we proceeded with our work. But when a few hundred had been scattered, the police officer came with attendants, and siezed ten sets of the Scripture Lessons with Afuh, one of the distributers, and was taking them away, when Afuh broke from the officer and returned.

“The next day, August 25th, I heard that the police officer took the books and went and reported the case to the Chefoo (the chief magistrate of the department of Kwangchowfoo), and supposing that he would send men to seize us, we put all the books that remained into boxes, and removed them to another place. The following day I returned to my house in the country. On the 31st the Chefoo sent officers to my residence (in the city) and seized Chow-asau and his partner Akae, and brought them before him for trial. Akae, being interrogated, declared that he knew nothing of our arrangements concerning the books. Upon this the Chefoo commanded his

attendants to drag him away, and give him forty blows on the face. This beating was so severe that it rendered Akae unable to speak. But when Chow-asau was examined, he disclosed everything, both concerning the Scripture Lessons and our tracts. The next day, the Chefoo sent in pursuit of me a great number of his men ; who, being unsuccessful in their search, went on the 2d of September, conducted by Chow-asau, and seized Woo-yingtae, one of the printers. September 4th, Chow-asau went with the men to a neighboring village, where they seized Atseih, another of the printers, and brought him with four hundred copies of the Scripture Lessons, and the blocks, to the office of the Chefoo. On the 6th of September, they took Achang, one of the men who had been employed in making the blocks.

“On the 8th I heard all these proceedings, and immediately took my wife and daughter and fled to Keangmun. The next day the Chefoo sent two government boats with about a hundred men to my native village to seize my whole family, male and female. But not finding any of us, they seized three of my kindred, and everything in my house, the doors of which they sealed up. They took away all the domestic animals from my kindred. And they continued going from place to place seeking for my family ; but they sought in vain. On the 16th, they returned to Canton, and there seized one of my relatives, Wangae. Another of my relatives came secretly, and told me all that had transpired. Immediately I took my wife and child and fled to Chihkan, where I remained several days.

“At length my money was all expended ; there was no

way to escape, and I dared not return to Canton lest I should fall into the hands of police officers. I therefore directed my wife to go to the city, and send a messenger requesting Mr. Bridgman to assist me with money to purchase food, and if necessary, to enable me to flee to some other place. (Keängmun and Chihkau are towns west from Macao.) Unexpectedly, he had gone to Macao, and she was obliged to return without having obtained any assistance. I then returned with my family to Keängmun, and seeing myself entirely destitute of money, and there being no one of whom I could borrow, I earnestly prayed to God to grant us his gracious assistance, and afford me protection in a visit to Mr. Bridgman at Macao. Thanks to the protecting mercy of God, I reached Macao in safety. And when I met Mr. Bridgman, the sorrow of my heart was so extreme that I could not refrain from weeping bitterly; but he, seeing my sorrow, told me not to grieve, because Agang and Mr. Morrison had sent men to the office of the Chefoo, and ascertained that for \$800 all the persons who had been taken could be liberated, and the pursuit after myself and family be abandoned. This alleviated my grief, though Mr. Bridgman added, that the arrangements were not yet settled, and that he must wait for another letter from Canton. He gave me \$24 to carry to my family, and directed me to come again immediately to Macao. I thanked him and went home directly; but when I told my wife that the difficulty was settled, she could hardly credit my words, and remained half believing and half doubting. I then gave her the money, and the same day returned to Macao. After waiting two days at Mr.

Bridgman's house, he received Mr. Morrison's letter informing him that it was finally agreed that all the prisoners should be liberated for \$800, but that the Fooguen (the Lieutenant-Governor of the province) insisted on my being apprehended. As soon as Mr. Bridgman learned these particulars, he took me and my son Atih in a fast boat to Captain Parry's ship at Lintin, who, when he had heard our calamities, most gladly and kindly entertained us in his ship.

"Thus situated, I called to mind that all those who preach the Gospel of our Lord and Saviour must suffer persecution. I therefore meditated on Rom. viii. 31-39; on James v. 11; and on Peter v. 10. And though I cannot equal the patience of our Saviour, or of Paul, or of Job, in enduring suffering, yet I desire to imitate the ancient saints, and to keep my heart in peace. And though I suffer severe persecution, my heart finds some rest and joy, and my only fear now is, lest the Chinese officers should injure my wife and daughter. I therefore, morning and evening, beseech God mercifully to protect and save them; and I also beg the pastors and teachers, and all who ardently love the Lord and Saviour, to pity and pray for them. Therefore I send salutations to all who ardently love our Lord and Saviour.

"Leang-afah bows and pays his respects."

"*October 18th.* The foregoing letter," says Mr. Bridgman "was written at our request, which we made, supposing that his narrative would be far more interesting than any statements of our own. All the facts we know to be correct. In the translation we have omitted some of the

names of places, and have rendered the whole as concise as the original would allow."

Here follows in the letter a Chinese edict prohibiting the printing and sale of such evil books as Afah distributed (which was with the consent and direction of his friends, Messrs. Bridgman and Morrison); and "if any one should dare to act irregularly, and print or circulate such books, he shall assuredly be immediately seized and punished with severity."

The government denounced Afah as a *traitor*, and the Holy Scriptures as the "vile and trashy publications of the outside barbarians."

"The sufferings and loss sustained by those who were imprisoned are severe.

"The peculiar situation of the mission, and the character of the Chinese government, have hitherto prevented the organization of a church in this place. Fourteen have been baptized. With a few of these we are well acquainted, and have pleasing evidence that they have been renewed in their hearts by the Holy Spirit; with others we have not had the pleasure of a personal acquaintance; nor do we suppose, from what we have learned concerning them, that they have all been born of God. All of them, however, excepting the children of Afah, who were baptized when very young, have come forward of their own accord, and by baptism declared themselves to be the disciples of Jesus.

"The foreign laborers now in this field are :

" Rev. WALTER H. MEDHURST, . . . *Batavia.*

" JACOB TOMLIN, . . . *Malacca.*

Rev. JOHN EVANS,	<i>Malacca.</i>
" SAMUEL DYER,	<i>Penang.</i>
" HERMAN ROTTGER,	<i>Rhio.</i>
" IRA TRACY,	<i>Singapore.</i>
" PETER PARKER, M. D.,	"
" STEPHEN JOHNSON,	<i>Bankok.</i>
" CHARLES GUTZLAFF,	<i>Macao.</i>
" ELIJAH C. BRIDGMAN,	<i>Canton,</i>
" EDWIN STEVENS,	"
Mr. S. WELLS WILLIAMS,	"

"But what are these, a *dozen* missionaries among the millions of Chinese to whom the Gospel is to be preached? And where are the converts, the churches, and the Christian families among the Chinese? Where are the Christian schools and colleges? Where are the thousands of Christian pastors and teachers who are needed for so great a multitude? And where are the millions of Christian books and Bibles to supply all these numerous families? Darkness covers the land, and gross darkness the people. Idolatry, superstition, fraud, falsehood, cruelty, and oppression everywhere predominate, and iniquity, like a mighty flood, is extending far and wide its desolations. But, thanks be to God, the promulgation of the Gospel has been commenced, and by his grace we trust the work will go on until its triumphs are complete. The storms of persecution may gather and break on the defenceless heads of the innocent, but if the work be of God, it cannot be overthrown. The promise of Christ, 'Lo, I am with you always,' is full of consolation and support. If Afah had fallen into the hands of his pur-

suers (as at one time we supposed he had), his life, for aught we can see, would have been taken from him. But our Heavenly father has kept both him and us in safety. and though the prospect before us is dark, *very dark*, yet we see no reason to be discouraged; on the contrary, we find much to call forth new faith, new zeal, new efforts, new laborers, and, above all, more *frequent and fervent prayers*. The field seems boundless; and in many places it is already white for the harvest. But the laborers are *few*. 'Pray ye, therefore, the Lord of the harvest that he will send forth more laborers into his harvest.'

"Written in behalf, and by the direction of, the Christian Union in China.

"ELIJAH COLEMAN BRIDGMAN,

"JOHN ROBERT MORRISON.

"*Canton, China, Jan. 20th, 1835.*"

"*May 8th, 1835. Death of Mowqua.* This occurred yesterday, the 7th inst., about 10 o'clock, P. M., at his residence in Honan, aged 49 years. It is not easy to determine whether the sensation produced by the announcement of this sad event leaves the strongest testimony against the individual, or the native inhabitants of Canton who were acquainted with him. From all, except his relatives and personal friends, there seems to be one universal expression of joy that he is taken away. It is proper, no doubt, to throw the 'mantle of charity' over the misdeeds of the dead so far as they have no connection with the living. It is possible, in the present instance, that sufficient allowance is not made for the circumstances of the individual. Being one of the senior

merchants of the Co-hong, he was often compelled to be the organ of the government, and in this way he sometimes drew down on himself censure when it was not due. He was, however, evidently unfriendly to the extension of the rights and privileges of foreigners in this country. He possessed nominal rank, and has, we understand, been at the capital, where he formed an acquaintance with his excellency Loo, the present Governor of this province. Great efforts are being made, by the employment of priests and nuns, to secure for him an entrance into the Temple of Heaven. The coffin in which his body is to be laid cost \$370.

"*May 25th.* Many cases of sickness and death have occurred in Canton and its vicinity during the last two or three months, some of these, so far as we can ascertain, are evidently cases of the epidemic or malignant cholera. The death of the late Mowqua seems to have been occasioned by this disease."

What a melancholy contrast between the rich idolater and the two previous individuals, the closing scenes of whose lives have been narrated. One, the ambassador of Christ to a heathen people, and the other entrusted with the management and responsibility of negotiating on amicable terms for a Christian government. The two last animated and cheered in their last moments by the hopes of the Gospel, and the other's obsequies celebrated by the rites of heathenism!

CHAPTER XII.

'As cold waters to a thirsty soul so is good news from a far country.'—PROVERBS XXV. 25.

ARRIVAL OF DR. PARKER — PERPLEXITIES — LIGHT IN
DARKNESS — LETTERS — THE CHINESE GOVERNMENT.

1836.

THE year 1836 opened upon the subject of this memoir with encouragement. He was no longer alone. The Rev. Edwin Stevens, who for three years had acted as chaplain at Canton, under the patronage and direction of the Seaman's Friend Society, according to an understanding with that society and with the committee, when he left this country, now came under the direction of the Board, as a missionary to China.

Dr. Peter Parker reached Canton Oct. 26th. Between the latter and Mr. Bridgman there existed a valued friendship, which continued through life. In regard to his work, Mr. Bridgman writes to the Board, from Canton, that "considerable progress had been made in the revision of the Scriptures in Chinese, both Messrs. Medhurst and J. R. Morrison being engaged in the work with himself."

The revision had proceeded as far as the book of Numbers, in the Old Testament, and to the Epistles to the

Corinthians, in the New, when the printing had been suddenly interrupted, as the following extract from a later communication from Mr. Bridgman will show :

“ Clouds and darkness still gather thick over this land of cruel idolatry. A little light now and then appears ; but for the most part all is thick gloom. My heart dies within me, and I hardly know what to hope or what to do.

“ The revision or re-translation of the Bible has been one chief object of attention during the last six months, and I have been long delaying to write to the Bible Society, hoping to be able soon to tell them something good respecting their work. The revision has gone on well. Several months ago one of the gospels was put into the hands of a printer in Canton, but the excursion up the river Min put the authorities all on the watch, and our work stopped instantly. (This was a voyage up the eastern coast taken by Messrs. Medhurst and Stevens.) Since then we have been endeavoring to send men to Singapore to print. Five (four of them block-cutters) went on the 26th ult. ; seven more were to go in a ship to be dispatched to-day. They left Canton five days ago, and were soon alongside the ship at Lintin. Then their hearts failed them, and now they are all back in Canton. It is very doubtful whether we shall be able to rally them, and equally doubtful whether we can get others to go.

“ Soon as possible we must become independent of the Chinese, by having our own metallic types. We are all in good health, and have abundant reason for gratitude to God for his great mercies towards us ; but I must say

to you that we are weak, very weak. I feel helpless as a child. Until very much more strength is brought into this field, I do not see how great things are to be accomplished. The work is of God, and I am sure he will carry it on. This is my hope and my joy."*

In contrast with the darkness and persecution of paganism, where Mr. Bridgman had, in imitation of his divine Master, chosen to take up his abode, it is pleasant to turn to the bosom of his family friends, and see how affectionately the long-absent one is remembered. The reception of letters from loving and lovable relatives is one of the sweetest ingredients in the cup of human happiness, and a solace to the trial of a long separation.

"BELCHERTOWN, 2d Sept., 1836.

. . . . "Think you, my brother, that time and distance have in *the heart* diminished my love for you? Far otherwise. Often do I, by fond memory, review the scenes long since past, when, as Saturday night returned, you were numbered with the family circle, or perhaps, at longer intervals, a vacation gave you an opportunity of spending a few days under the paternal roof. The impression made upon my mind by your last visit home, together with the interesting exercises of your ordination, will never, no never be effaced. I love to dwell upon it, and in imagination follow you to distant heathen shores. Nor do my thoughts stop here. Methinks I see you, from early dawn to the silent hour of midnight, with all the zeal and ardor of a devoted missionary,

* *Missionary Herald*, vol. xxxiii., p. 283.

laboring for Him who called you to the work, and who, when you have finished it, will enable you to say with the great apostle, 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day.'

"*Sometimes*, my brother (pardon me, if it is wrong), do I anticipate your return to country and home. In this hope I am strengthened by a letter received a short time since from Mr. King, saying that, on his return to China, he should recommend you to such a course. Dear brother, do not think me selfish in my wishes; I am unwilling to allow it. I would not for a moment desire your return, did I not think your health required it. And then, too, when I reflect upon the apathy which pervades the American churches on the subject of missions, I cannot refrain from exclaiming, 'Oh, that some missionary would return, and sound long and *loud* in our ears the wants of the heathen world!' But I forbear."

The arrival of the mail in the far-off land of Sinim is an event generally anticipated with pleasure, but it is often the case that when the full complement of letters arrives, the black seal and the big tears chasing each other in quick succession down the pallid cheek of the son, brother, or sister tells the sad tale that another loving heart has been taken from the home circle.

The following extract is from a cousin :

"In my last letter to you, I recollect that I had occasion to speak of the recent death of your dear father,

and also of mine ; and now I must tell you that your dear second mother is laid in the silent grave. She was a Christian and an excellent woman, and she died a most happy death. Thus one after another drops into the grave ; but if we are only prepared for that solemn event, it matters but little at what age.

“ A few weeks since, I was made to think very much of you. There is a collection of curiosities in this city, brought from China by a Mr. Dunn, very elegant, costly, and very extensive, accompanied by a little pamphlet, explanatory, in which Mr. D. often quotes you as authority. As I walked up and down the long ‘ Chinese Hall,’ I almost felt as if I might look out for you. It is considered one of the greatest curiosities in this country. It shows one the life of all ranks and classes in China.”

But we turn from the Christian household, under whose hallowed influence the missionary was trained for his responsible position, to contemplate for a little the people among whom he dwells, and where he was preparing the way for others to “ enter into his labors.”

The following extract is from Mr. Bridgman’s own pen :

“ From time immemorial the Chinese have stood alone. They have been, and are still, an isolated people. This, doubtless, has resulted in part from their own choice, and in part from circumstances more or less beyond their control. Differing from the rest of the world in their language, laws, government, domestic habits, religious rites, etc., they have not deemed it expedient or practicable to form, with the rest of the world, those friendly relations which afford the philanthropist the most ready means for

bringing the people of every land and of every name into that state of improvement, that state of millennial peace and prosperity foretold by ancient seers. Though but partially acquainted with their history, we see sufficient cause for that exclusive policy and that isolated attitude which they have hitherto so signally maintained in direct opposition to the fundamental principles of society. No nation is without its peculiarities, nor even an individual. These, however, do not exempt either the one or the other from those more permanent traits of character, those intellectual qualities and feelings common to the whole race of man. To one overwhelmed with grief, it matters little whether black or white, or some other color, is the badge of mourning. If his parents have been taken from him, and he is left without friends or the means of comfort and support, the child must feel his orphanage, and when he is famishing for food he will not care whether it is served to him with his own native *chop sticks*, or in any other manner, provided he can allay his hunger. Probably the Chinese have more peculiarities than can be found among any other people; this, however, does not exempt them from feeling grief, pain, reproach, honor, hope, fear, and the like as keenly as any other mortals. With their peculiarities we have little more to do than to understand them with the simple object to meet and hear the Chinese as men, not as infernal or celestial, but as human beings.

“The question has often been asked, what ought Europeans to do—what course ought they to pursue with regard to the Chinese? In order to give the question a fair answer, it is needful to glance for a moment at the

present state of the country and character of the people. An empire of great extent, containing 360,000,000* of people, with *the one man* at its head, declares itself the source and centre of all earthly good, while all the rest of the world is regarded and treated as barbarian and hostile. Around the imperial throne are collected the most able men in the nation, ranked and honored respectively according to the influence which they have been able to acquire and exercise. To these great ministers of state the affairs of the empire are chiefly entrusted, all they do or propose, however, being subject to the will of their master, the Emperor.

"This government stands, not by the voice of public opinion, but by its own mastery, and when that mastery is lost, and it is daily becoming weaker and weaker, there must come a change of dynasty—an event we deprecate, because, judging from the analogy of all past times, it will be accompanied with immense havoc and bloodshed. No nation on earth has yet done for itself, much less for others, one half what it ought to do, or will do, when both the rulers and the ruled learn to act according to the Christian code—the New Testament.

"We will now enumerate some of the objects which we think should be kept in view, and sought for steadily and perseveringly until they are obtained :

"1. Ministers plenipotentiary should reside in Peking, with all the securities, immunities, and honors which are usually secured to such functionaries among equal and independent sovereignties. . . .

"2. All the parts of the empire should be made acces-

* The present estimate of inhabitants in China is 400,000,000.

sible, as they once were in the reign of Kanghi, to foreign vessels of every nation, under such regulations as will guarantee to the government their just duties, and customs, and to merchants, both native and foreign, such security as will enable them to prosecute their business in a safe and honorable manner. . . .

"3. Consuls should be appointed at several of the principal ports, clothed with authority sufficient to protect the foreigner and to afford the government a guarantee that each and every person belonging to their respective nations shall be held amenable, in open court, the consul, himself, being in attendance and consenting to answer for his behavior.

"Every facility should be allowed for acquiring a thorough knowledge of the language, laws and usages of the Chinese, and for the preservation of health and property, with a free use of all the ordinary conveniences requisite for the transportation, travelling, etc., on perfect equality, and at the same rates of charges with the natives of the country."*

The views advanced in the foregoing extract, Mr. Bridgman lived to see, to some extent, realized, and nothing rejoiced his heart more than to behold the barriers breaking down, which had kept this people so excluded from the rest of the world. He regarded it as the "stronghold" of the great enemy of truth and righteousness, and used his voice and pen to call the attention of Christendom to these wide fields "white unto the harvest" of the Gospel.

A few words on the intellectual character of the Chi-

* *Chinese Repository*, vol. vi., pp. 1-7.

nese may not be unsuitable in connection with the foregoing. "Whether," says Mr. B., "the Chinese are to come within the range of modern improvement soon, or not till after the lapse of ages, depends in no small degree on the course pursued by foreigners. The people of this country believe that the highest attainments of which the human mind is capable, have been made by their own ancient kings. To the past, therefore, they look for whatever is excellent, both in precept and in practice. Some broken rays of pure light, no doubt, were communicated to the eastern patriarchs, having been transmitted from the great progenitors of our race through their immediate descendants. But all traditionary light was soon extinct; all correct ideas of Deity, and of man's origin and destiny were soon lost; and the human mind groped in darkness. Thus alienated from their Maker, the source of all good, it may be that the Chinese have advanced as far in improvement as the human intellect can go in its own light and by its own strength. Were the subject thoroughly investigated, it might appear that the people of this empire have been estimated too low by foreigners. Here, as everywhere else, there is a great diversity in both physical and mental structure. The proportions of the body, the formation of the eye, and the length of the arm, may differ widely, while muscular strength and the power of action are equal. Taking them all in all, we suspect the Chinese will not, in natural endowments, suffer in comparison with the inhabitants of any other equal portion of the globe. The impress of the Creator's hand is clearly seen in the east, as in the west—in the structure of the mind as in that of the body.

“ And until further information is afforded us, we are disposed to admit and to maintain, that the Chinese are not naturally deficient in mental capacities, and that in useful attainments they have advanced as far as any people ever have gone, or can go, without the aids of divine revelation.

“ One of the chief causes of failure in gaining access to the Chinese, in holding intercourse with them, and in exercising any good influence over them, has consisted hitherto in our ignorance of their character. They are not made up entirely of peculiarities. When they see a thing to be good and useful to themselves, they know how to appreciate it, and are eager enough to obtain it. ‘In modern times,’ say they, ‘there have come in from foreign countries three good things; vaccination, fire-engines, and a constant flow of rice.’ . . .

“ Truth is one, human nature is one. Man has a common origin; but the circumstances of the human family vary almost infinitely, and the minds of men, like their bodies, diverge into endless variety. Power over mind, as well as over matter, is acquired by knowledge. Foreigners are without any great influence over the Chinese, because they have too little knowledge of their character. Even when in direct intercourse, carried on by conversation or by writing, embarrassments, growing out of ignorance, are constantly experienced. Honor, virtue, benevolence, justice, conscience, right and wrong, and a thousand other terms, actually mean very different things when used by different persons. Here creatures of the imagination, mere fancies, are called true doctrines, while the eternal truths of God are branded as falsehoods and lies! . . .

"The improvement of foreign relations with China, and the improvement of the Chinese, are inseparable; and both may be accelerated, retarded, or stopped entirely, according as foreigners shape the course of their conduct. In this point of view, it is of great importance that we acquire extensive knowledge, not of the language and country merely, but of the people—not of their sinews, but of their minds."

CHAPTER XIII.

"A noise of war in the camp."—Exodus xxxii. 17.

RUMORS OF WAR.

1837—1842.

JOURNAL OF OCCURRENCES.—"A crisis is approaching—a crisis which cannot be contemplated without great anxiety and concern. The severity exercised has already given rise to many evil forebodings and some irregular proceedings among the people. Many idle rumors are afloat, and all seem alike unable to conjecture what is to be the issue of the present mode of procedure. It was rumored, not long ago, that a general search was to be made throughout all the houses and shops of Canton. Popular assemblies were held, and it became necessary for the local magistrates to announce, by proclamation, that such was not their intention, Lest it should be attempted, however, the gates of the streets have been repaired, so that if necessary, they may be closed on the police and soldiers by the people, until the latter shall have ascertained, by proper means, that the search is to be conducted in a proper manner."

This state of the public mind was the result of the opium traffic; and in order to intimidate their own peo-

ple, the Chinese purposed to have a public execution of a native dealer in front of the foreign factories, near the American flagstaff. Against this procedure the foreign residents protested—that is, to the place of execution. If they would execute the man, they must do it somewhere else. The flag was struck by order of the consul, and all the preparations pushed down and trampled upon. A mob of Chinese were collected, and for a time there was a great tumult; showers of stones were hurled against the doors and windows of the factories, and it was not until sunset that the mob was dispersed.

In March, 1839, there was an entire suspension of trade; the foreigners were detained in Canton by the Chinese government; all their native servants left them; their supplies of food were cut off; and, for a time, they knew not where the matter would end. But after much official correspondence between Lin, the Imperial Commissioner, and Capt. Elliot, the English superintendent, the Chinese attained their object in the surrender of 20,283 chests of opium. After several days of wearisome annoyance, by order of the Chinese commissioner, the restrictions were taken off from the foreign residents and they were supplied with fresh provisions and water.

In August of this year, the same thing was enacted in Macao, provisions were interdicted, and foreigners sought refuge on board ships, or proceeded to Hong-kong. "The little fleet, consisting of small boats, schooners and lorchas, crowded with passengers, men, women and children, presented an affecting spectacle as it moved slowly away from the harbor."

Allusion is made to these events, because Mr. B. was

in the midst of them, and he was no idle spectator ; they were often in later years the subject of conversation, and he looked upon all these scenes passing before him as having a bearing upon the success of the Gospel in this great heathen kingdom, and in opening the way for its introduction and final triumph.

"To the foreign community in China, the events of 1839," says Mr. Bridgman, "have been of singular interest, marked by extraordinary changes and reverses, and ends with the prospect of open hostilities. That such an issue may be averted, peace and prosperity restored, is our ardent prayer to the God of nations, the ruler of all princes."

But, how true is it, "that God's ways are not as our ways, nor his thoughts as our thoughts;" He saw it needful that the "Central Flowery Kingdom" should feel the power of foreign arms ; and in August, 1840, Mr. Bridgman writes : "The gauntlet has been thrown ; the flag of truce disregarded ; forts and batteries demolished ; territory occupied ; neutrality violated ; captives taken, and men left dead and dying on the battlefield. However peaceful they may desire to be, the good people of Great Britain, after a friendly intercourse of more than 200 years, now find themselves at war with the Chinese. Hostile elements, long buried up and concealed from the public, have taken fire and burst forth. War has begun.

"We are on the eve of a new era and a great revolution has commenced. We have long mourned over the desolations around us. For these the Gospel is the only remedy. And now, we trust, the God of nations is about to open a highway for those who will preach the Word.

"I have a very recent date from my boy, Atih. He does not forget the lessons he has received, nor lose his love for the truth. His father, Afah, is again with his family, and has, by his exile, been strengthened in the faith."

"*June 25th.* A British squadron has arrived, and a blockade of the port and river of Canton is declared to take effect on the 20th inst. We do not think the struggle will be of long continuance."*

On the 5th of July, 1840, being the 7th day of the 6th month, in the 20th year of the reign of Taoukwang, a part of the dominion of the "Great Pure Dynasty," fell into the hands of a foreign power. "China must bend or break." The British flag was hoisted under a royal salute fired on the island of Chusan.

The Rev. John Vincent Stanton, afterwards colonial chaplain in Hong-kong, was taken prisoner by the Chinese while bathing at Macao. He was a British subject, and great anxiety and solicitude by his friends, both English and American, was felt on his account, who, for a long time, were kept in ignorance as to his fate.

It was ascertained, that, during his imprisonment, he was allowed food, clothes, a Bible and prayer-book, and some Chinese books, but he was manacled, and when first taken treated with severity, even to blows. After an imprisonment of four months and six days, he was released, and returned to his friends in Macao.

An English lady, after being shipwrecked, was taken by the Chinese, and put into a cage, carried from one place to another until she reached Ningpo, where she was imprisoned about four months.

* *Missionary Herald*, 1841, p. 43.

At the time of the shipwreck, which was on the coast of Chusan, Mrs. Noble's husband and child were lost. She, with four others, was saved in the small boat, and on reaching the shore fell into the hands of the Chinese, who put chains upon their necks and compelled them to walk a distance of about twenty miles. Afterwards she, with the others, were put into cages, "scarcely a yard high, a little more than three quarters of a yard long, and a little more than half a yard broad. The door opened from the top. Into these," says Mrs. Noble, "we were lifted, the chain around our necks being locked to the covers. They put a long piece of bamboo through the middle, a man took either end, and in this manner we were jolted from city to city, to suffer insults from the rabble." These prisoners were at length released, and Mrs. Noble returned to England a widow, but well provided for by the foreign community in China, who have ever been, and are now, distinguished for their liberality to the distressed.

It was in March of this year that the degree of Doctor of Divinity was conferred on Mr. Bridgman, by the Chancellor of the University of New York.

At the termination of the war with England, Hong-kong was ceded to that government. "It is a mountainous and rocky island, and a high bluff hangs over the town. It lies in about 115 degrees east longitude, and 22 degrees north latitude; it is about seven miles in diameter, and three times as much in circumference."

On the 1st of July, 1842, Dr. Bridgman removed to Hong-kong for the better prosecution of his missionary labors. The *Chinese Chrestomathy*, which was prepared

under the patronage of the Society for the Diffusion of Useful Knowledge in China, was published in 1841, a super royal octavo of 730 pages; it embraced a great variety of subjects, and, "as its title indicates, was designed to furnish a series of easy lessons comprising *simple instruction*, or that which is plain and useful." This, with the editing of the *Repository*, the preaching of the Gospel, and his interest in the various local benevolent societies in China, must have furnished abundance of labor to him who was preparing the way for others to enter this great missionary field.

In a letter to the Committee dated, Hong-kong, 22d September, 1842, Dr. Bridgman speaks of his health, and says:

"My own course during this year has exposed me to illness not a little, and in more than one instance I have been threatened with sickness. Indeed, two or three times I have been quite unstrung and almost unfit for work. However, I have suffered but little, and have, I hope, from that little become wiser. . . .

"At Hong-kong we think we may and ought to commence foundations broad and deep for the whole system of missionary operations. This the papal missionaries have done, notwithstanding the missionary establishments they have all over the empire. Here, they see, they will have security and protection, and here their principal missions will have their headquarters. Within a stone's throw of where I now write they have erected a large, three-storied house, and a large church adjoining is nearly completed. On these two alone they will expend about twenty thousand dollars. They shame us. But

here, by the blessing of God, will we endeavor to work—preach Christ to the thousands of Chinese, teach the young, prepare and manufacture books, and send them forth far and wide to the destitute. Oh, for a thousand, nay ten thousand hands, and millions of money to spread the work!

“We are few and feeble, and almost utterly without means. When I realize these things it makes me sorrowful and restless. Here in this empire are 360,000,000 souls; but how very little, as yet, is being done in their behalf!

“Offering up our daily prayers, and contributing generously of our substance, to carry on missionary operations, is not enough. To send forth preachers and teachers, with Bibles and tracts, is not enough. Nor is it sufficient that the Gospel be preached to all men. All the means of grace are of divine appointment, and rightly employed will most surely accomplish all the ends for which they were appointed. Christians have been known to say, with reference to the conversion of others, ‘Well I have done my duty; if these souls perish, my skirts will be clean of their blood.’ Few indeed are the cases in which such language can be used with propriety. Who, of all Christians living, can say they have done their duty to the Chinese?”*

* *Missionary Herald*, vol. xxxix., pp. 55, 119, 120.

CHAPTER XIV.

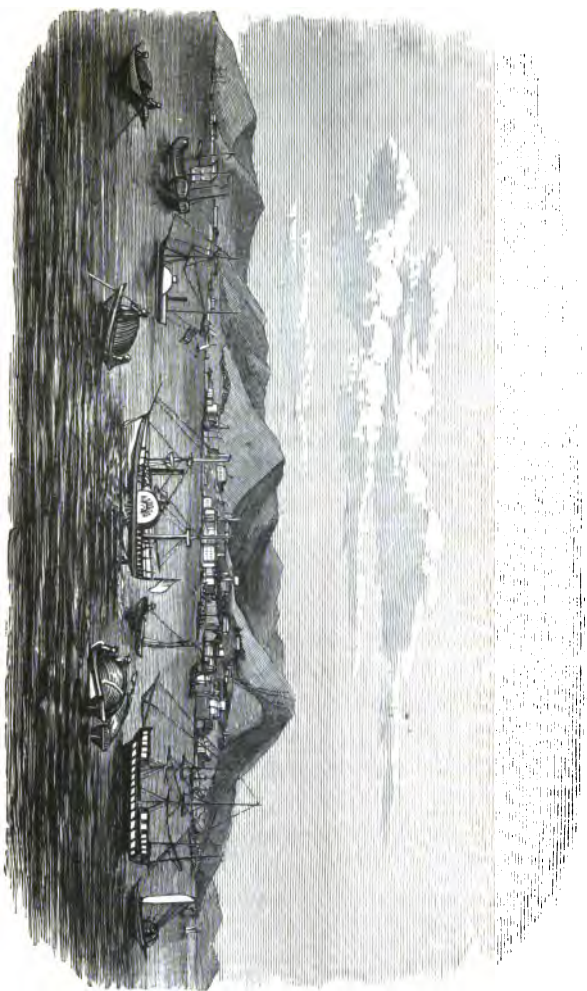
"And I will give peace in the land."—LEVITICUS xxvi. 6.

HONG-KONG CEDED TO THE ENGLISH—REMOVAL OF THE MISSION—CONDITION OF CHINA—MRS. DEAN'S DEATH—THE HON. J. B. MORRISON'S LETTER—HIS DEATH—FUNERAL SERMON—DRES. BRIDGMAN AND PARKER ACT AS SECRETARIES OF LEGATION—DEATHS OF MRS. BALL AND MRS. SHUCK—PEACE.

1843—1844.

THE war was over. Hong-kong being ceded to the English government, the mission was removed to Victoria, already a growing settlement, for the better prosecution of missionary labors. In his monthly periodical, Mr. Bridgman gives a view of the condition and prospects of the country at this time, and remarks:

"Henceforth, the 'Centre Kingdom'—the 'Celestial Empire'—ancient and long secluded China—takes rank among the nations of the earth, and becomes one family with them. By the treaty, signed before Nanking, August 29th, 1842, the spell which gave this government its fancied elevation was broken, its wall of seclusion breached, and a highway projected whereupon the sons of Han may enjoy free intercourse with those of every



VICTORIA, HONGKONG.

race and in every clime. The condition of China, therefore—as it respects both the government and people—now becomes a subject of much deeper interest to foreigners than it ever was before. We should dwell upon the past, in order to see how the present has grown out of it; and to the future, also, we should look, that we may the better anticipate the demands and the products which will rise in each succeeding period of coming time. By the late war, both the domestic and foreign relations have been put to a severe test, and some important results worked out. The collision, though not very long nor very sharp, gave a shock to the whole empire, such as it never before experienced. It waked those charged with the direction of the helm of government to such a sense of the impending danger, that they were induced, without long delay, to change in a degree their course of policy, thus saving, for a time at least their huge but fragile bark from destruction. The collision, modified and made pacific, continues, and must continue, working out greater and still greater results—results more salutary than those already produced, and some of which we will briefly notice.

“*The absurd claim of universal supremacy*, long ago made clear by the Chinese in their books, and always avowed and claimed, as far as their daring and power would admit, has been exposed and exploded. The favorite dogma ran thus: ‘There is but one sun in the heavens, so there can be but one emperor, the Most High’s Vicegerent, on earth, appointed to rule all nations.’ So infatuated was poor Lin, on his first arrival in Canton as his Imperial Majesty’s High Commissioner, that he

proceeded at once to give special instructions to the fraternity of licensed merchants, to become the tutors and masters of all foreigners resident at the provincial city. The barbarians being stubborn and obstinate, were threatened with extermination; and refusing to do homage in the prescribed form and manner, they were denounced as rebels, and large rewards offered for their heads. Their crime, their only crime was, disobedience to the Son of Heaven. Thus the Chinese would fain believe, and would have others believe, that universal homage was due to their sovereign.

"The development of the *military resources* of the empire is another result. . . . The Board of War was called upon to do its best deeds. Awe-inspiring generals, conquerors of rebel-barbarians were appointed; ships of war were built; forts erected, and all the munitions of war prepared for immediate use, and in great quantities. So imposing was the display—so vast were the resources, 'ranged like men on a chess-board' from one extreme of the line of coast to the other—that success on their part was confidently expected by the Chinese, and by foreigners not a few. . . . They have failed for want of system and discipline."

By the signing of the late treaty, the Chinese empire was removed from its old isolated condition, and was placed in a new sphere, where all its relations, domestic and foreign, are subject to new and powerful influences.

"But few of the people are at all aware of the advantages of foreign commerce, and foreign intercourse. Those who see these advantages—as some do—are anxious to have the provisions of the late treaty carried

speedily into effect. In order to know how to deal with the Chinese aright, we need to possess much more accurate and extended knowledge of them, and all that appertains to them and their country. . . . The strong encouragement now derivable from the signs of the times becomes positive assurance, when we study the Revelation made for man under the inspiration of the Most High. Holy Writ gives full assurance of a coming period, when pure religion shall universally prevail, and those principles everywhere be adopted, and that conduct be exhibited which are in accordance to the laws of God."

It was in April of this year (1843) that the missionary circle was deprived by death of the young and accomplished Mrs. Dean, who arrived in 1837, sent out by The Society for Promoting Female Education in the East, and was married to the Rev. Wm. Dean in 1838, and of whom the pages of the *Repository* contain a pleasing obituary by her husband. The great apostle says that none "liveth to himself, and none dieth to himself," and in a small foreign community, as there was at this time in China, every removal in the missionary circle by death, as well as among those who had exerted a salutary influence without it, was deeply felt.

A few extracts from a letter written early in the year by the Hon. J. R. Morrison, addressed to Dr. Bridgman, will be in point, illustrating the bond of union existing between those professing the same faith; one striving to glorify God as Secretary of the British Government, and the other in promulgating the glad tidings of the Gospel to the heathen. That extreme nationality of feeling so

often perceptible in Christian lands, is in a measure lost sight of, in the blending of hearts, having the same sympathies on heathen shores.

“CANTON, 4th February, 1843.

“MY DEAR BRIDGMAN,—Your note of the 30th ult., I duly received last evening. Its contents I have read, marked, and inwardly digested. That I have been so little able to write to you, since my stay up here, has been a subject of annoyance to me ; nor is it wholly that I have been *unable*, to do so ; for *you know* how much I should be able to do, did I more carefully arrange my time, and save my moments.

“I have, however, once written to you, and I then told you how well pleased I have been with my visit to Canton, how much gratified with my reception from my new friend.”* (Mr. M. refers to a well-known American missionary,† who had been on a visit to his native land and returned married.) “Nor am I less pleased with my old friend, her husband, who is yet distinguished as much as before, by a warm and tender spirit of benevolence to the cause wherewith he has bound up his life. . . . He will not be unwilling to belong only to his friends on the other side of the Atlantic, but will continue always to be *ours* as well as *yours*, to be indeed God’s and Christ’s, distinguished by no name of Paul, or Apollos, or Cephas,—of Greek, Barbarian, Jew or Scythian. Set your mind, then, my dear Bridgman, at rest on this point.

* Mrs. Parker was the first American lady who took up her residence in that city.

† Dr. Parker, who arrived at Canton, November 5th, 1842.

China—the Chinese mission in this country—shall still, I hope, long continue a united mission, in which love has too strongly entrenched a position for strife, disunion, envies and animosities, to gain a footing. Nor, so only, it shall become, I hope, continually more and more united in love, each of us seeing (daily more and more) “eye to eye,” each of us loving and aiding one another, not seeking great things to ourselves, but desiring to minister to our brethren. . . .

“And now, a word to you, my dear Bridgman. Write to your brother and fellow-worker here more frequently. Write to him, not merely a word, a line, but a letter, an epistle, the communication of your heart's feelings, that he may have motives to write back to you in like manner, that love may be kept flowing in a continual stream from each to each. If you will do this to him, I need not add, do it also to her, who has come with him far from fond sisters and brothers, and needs a brother's love.”

In the next paragraph, referring to a Chinese lad, whom Dr. Bridgman had educated, and in whom he felt a deep interest, he writes :

“Ateh is here, and fully purposes, toward the end of this month, to rejoin you. I have given him some little things to translate, have urged on him some little study ; but New Year is not yet passed ; he cannot refrain from visiting ‘his friends :’ study and learning have not now real charms for him, they occupy but a place among his ‘friends.’ His affections and feelings are, however, improving I think ; he loves more to come and speak to us ; he feels more the claims there are upon his heart,

though still giving so much time to those who have no such claims. I will endeavor to render the impressions that exist there stronger, more vivid, and to stir up in him more of pure affection, to lead him to seek after 'wisdom and knowledge.' May they be found life to his soul, and grace to his neck." . . . Omitting all matters of business being irrelevant to the present object, we pass to the concluding paragraph as a beautiful tribute to the piety of him, 'whose praise is in all the churches,' the lamented Abeel.

"You have received Abeel's letter to me. Such letters, full of the spirit of holiness, humility and love, are as dews upon the tender grass, or as the shadow of a cloud in a day of heat. We need to tune our hearts more than we do to such soft and soul-touching music as was vibrating through his heart when he wrote. It is this characteristic of Abeel's delicate and fine mind; that, conjoined with his spirit of entire devotion to God, makes him so much beloved. Let us try to sing from the heart such spiritual songs as his heart so often, though in silence of the lips, wafts up heavenward.

"The grace and love of God abide with you, my dear friend and brother, and render you fruitful in every good word and work.

"Yours, ever respectfully,
J. R. MORRISON."

Mr. Morrison died after a short illness, August 29th, 1843, much lamented by a large circle of friends. His funeral sermon was preached by the Rev. S. R. Brown, principal of the Morrison Education Society's School at

Victoria, Hong-kong, on "The memory of the righteous." Psalm cxii. 6. "The righteous shall be had in everlasting remembrance." In the course of his sermon, Mr. Brown remarks: "Mr. Morrison possessed a remarkable pure and truth-loving mind. This was manifest in the tone of his conversation, in the choice words he employed in the delivery of his sentiments, and his habitual care to speak 'the truth and nothing but the truth.' He abhorred deceit and falsehood. He was a man of *prayer*. He was a man of enlarged and consistent benevolence. This I consider his most striking feature. He loved the people of God, of whatever name, 'out of a pure heart fervently,' and sought to promote their welfare and usefulness by all means in his power. I may say more, he loved *all men*, and gave the most substantial proofs of his good-will. He aimed not to lay up treasure upon earth. He has frequently remarked, that he did not desire to hoard up money, but preferred to distribute it for such purposes as he chose while he lived; the amount of his private benefactions was very great. His pen, his influence, his counsel, were ever ready to be employed in aid of others. Hence, it is, that the foreign community in China mourn for him as at the grave of a brother."

Thus did Dr. Bridgman see "friend after friend depart," while he labored on his weary way alone, but without discouragement. Often has he been heard to say, "we must not mourn immoderately for the righteous dead, this is not our rest, Heaven is our home: when one is taken away by death, survivors must not be overpowered with grief, but labor on and fill up the work."

A further glance at the political state of affairs, with Dr. Bridgman's views, will close this chapter.

His Excellency, the Hon. Caleb Cushing, minister plenipotentiary from the United States to the court of Peking, arrived at Hong-kong the 24th February, 1844.

Keying was at this time Imperial Commissioner, and his policy was much more liberal in its character towards foreigners than any of his predecessors. Dr. Bridgman, in his monthly journal, observes :

"The treaty of peace, amity and commerce between China and the United States of America was concluded and signed on the 3d of July at Wanghai. The fact of a treaty having been thus negotiated by the plenipotentiaries of these two nations, so remote from each other, one the greatest on the Eastern, and the other the greatest on the Western continent, one among the youngest, and the other quite the oldest of all the independent states on earth, forms a new and remarkable feature in the signs of the times. How altered is the attitude and the whole bearing of the Chinese government ! how altered, too, are the relations of China to the rest of the world ! and how altered are the circumstances and condition of foreigners in this country ! Clear it is that a great revolution has commenced. We rejoice at these things, not so much, indeed, on account of what has been effected already, as because of what is coming. Evidently an Almighty hand is directing these movements, and will carry on the Divine purposes undisturbed ; yet, it is equally evident, that, in such times as these, human responsibility must be very great."

Dr. Bridgman and Dr. Parker, with the consent of

the Society to which they were attached, agreed to act as joint Chinese Secretaries of the American Legation for a time, and Dr. Bridgman, also, was chaplain.

The American minister to China, Mr. Cushing, returned to the United States just six months after he landed. His mission is said to be a successful one, a good commencement to the diplomatic intercourse between the two nations.

The treaty secured to foreigners without molestation or restraint, a residence at five ports, Canton, Amoy, Fuchau-fu, Ningpo, and Shanghai. Popular feeling at these ports was improving.

Mrs. Ball, wife of Dr. Ball, died on the 6th of June of this year, and Mrs. Shuck on the 27th of November, both much esteemed for their missionary character and labors, and greatly lamented in the missionary circle.

At the close of the year 1844, Dr. Bridgman remarks: "Peace, so far as we know, now prevails, not only throughout all China, but throughout all Asia. We hope and we pray that it may continue, and that the causes of strife and war may all cease, and be followed by the principles, the spirit, the realization of peace. These principles and this spirit and this realization can come only from the Great Prince of Peace, and the prevalence of his laws and his government. Peace on earth was proclaimed at his advent; and when his kingdom becomes universal, and all men are ruled by the mild doctrines of the Son of God, and do to others as they wish others to do to them, then peace on earth will become 'a permanent blessing.'"

CHAPTER XV.

"Blessed is the man that trusteth in the Lord, whose hope the Lord is! for he shall be like a tree planted by the waters . . . his leaf shall be green."—JEREMIAH xvii. 7, 8.

THE TRUE MISSIONARY — ARRIVAL OF MORE LABORERS —
TOILING IN HOPE — TESTIMONY IN FAVOR OF MISSIONS —
PROSPECTS IN CHINA — VISIT TO CANTON — RETURN TO
HONG-KONG — MARRIAGE — REMOVAL TO CANTON TO RE-
SIDE.

1845.

NO one could be long with Dr. Bridgman, and converse on the subject of missions, without feeling that for the accomplishment of the great work of the conversion of the Chinese, he relied not upon his own strength but upon the Everlasting Arm.

There was a vividness and freshness about his views notwithstanding fifteen years of toil, struggling with many difficulties with only results of a preparatory character, that inspired a new comer with determination to go forward.

On no consideration could he be persuaded to visit his native land, though frequently advised to do so by his best friends, for domestic arrangements. So confident

was he, that the Lord in whom he trusted, would provide for him every needful blessing, that when he was convinced that the path before him was plain, his motto seemed to be "duty is mine—events belong to God."

The commencement of the year 1845 was marked by the edict from the Emperor for the toleration of Christianity throughout the empire. This formed a special era of hope and encouragement to all the missionary force in China, and Dr. Bridgman was particularly cheered by the arrival of his cousin, Mr. James G. Bridgman, Mr. Samuel W. Bouney as a teacher in the Morrison School, and quite a large accession of other missionaries at the different posts.

In that hopeful spirit which marked his character through life, combined with the language of faith, Dr. Bridgman thus writes :

"The Christian missionary enterprise is not one of doubtful issue. The uttermost parts of the earth have been given to God's dear Son, with all power in Heaven and earth, and He will have the people of all lands come to the knowledge of the truth that so they may be saved.

"No principle is more active than godliness. Not one rightly directed effort for Christ and his church will ever fail. The command is universal: 'Go and preach the Gospel to every creature,'—make disciples of all nations. The promises of success are as full and sure as possible.

"As soon as the churches turned their attention to this country, a way was found for the Gospel. Protestant missionaries, it was supposed, could not secure a residence here. The experiment showed that such supposi-

tion was false. Morrison had it in his heart to come, and he came ; labored long and successfully, and died in the field, opposition notwithstanding. Others joined him and succeeded to his labors ; and in proportion as the number of missionaries has increased, the field has opened. And so, we believe, it will be in future. . . .

“In a few years the whole length and breadth of the country will be traversed with foreigners as freely and securely as the continent of Europe. So we expect.”

In April the rumor of the toleration of Christianity was confirmed by the appearance of an edict to that effect from the Emperor. It was supposed to have been secured mainly through the influence of Kiyng. Dr. Bridgman says :

“In the summer of last year we had the pleasure of presenting to Kiyng a copy of the New Testament in Manchu, the same in Chinese, with many other books on Christianity. He had previously received and perused, and evidently made up his mind regarding the truth and excellence of the ‘new religion.’ Aware of what was doing to extend Christianity, he is said to have brought forward a proposition more than a year ago for its toleration. But the honor of securing this, by a direct request, was reserved for the French Ambassador.”

A letter from the Hon. Caleb Cushing to Dr. Bridgman will show how matters were regarded in the western world. It is dated

“WASHINGTON, *Feb. 10th*, 1845.

“DEAR SIR,—I have the pleasure to inform you that I arrived safe and well in the United States on the 31st

December, after an interesting sojourn of five weeks in Mexico ; and that our joint labors have been extremely well received, the treaty having been ratified by a unanimous vote of the Senate on the yeas and nays. My own appointment was confirmed in June last ; but I do not think I shall return to China. The ship of the line, Columbus, is in preparation to carry out the ratified treaty. I send you herewith such of the dispatches as have been published by the Senate. In other documents, due honor is done to the invaluable services of yourself and Dr. Parker, of which you will be advised in due time. With the best wishes for the success of your missionary labors and your own happiness, I remain, very respectfully and faithfully yours,

C. CUSHING.

"Rev. Dr. Bridgman."

In the *Presbyterian* of March 8th, 1845, forwarded by His Excellency Mr. Cushing to Dr. Bridgman, is the following correspondence between himself and the Rev. Mr. Tustin, Chaplain to the United States Senate. It is headed, "*Testimony in Favor of Missions.*"

"WASHINGTON, D. C., Feb. 15th, 1845.

"To the Hon. Mr. Cushing :

"DEAR SIR,—I am encouraged, by your uniform courtesy, to trespass for a moment upon your kind attention, while I impose upon you a small service, which I am sure you will readily perform.

"In a casual conversation which transpired at the President House a few evenings since, I understood you to say, very much to my gratification, that in your recent

negotiations with the Emperor of China, which have terminated so honorably to yourself, and so beneficially to the country, you received important facilities from the American missionaries, now resident in the 'Celestial Empire.'

"Believing that the information thus incidentally communicated, would be highly gratifying to the Christian church, and would serve greatly to correct the misapprehension which exists in reference to the utility of the missionary enterprise, I beg leave to ask the favor of you to communicate to me such facts, in relation to this subject, as you would be willing should meet the public eye under the sanction of your authority, and as might serve to advance that blessed cause, which must eventually triumph. I am, dear sir, very respectfully, your friend and obedient servant,

SEPTIMUS TUSTIN."

"WASHINGTON, Feb. 17th, 1845.

"*The Rev. Septimus Tustin:*

"DEAR SIR,—I have great pleasure in communicating the information desired in your favor of the 15th inst. It is true that in the late negotiations with China, the most important, not to say indispensable service, was derived from American missionaries, and more especially from Dr. Bridgman and Dr. Parker. They possessed the rare qualification of understanding the Chinese language, which enabled them to act as interpreters to the legation; their intimate knowledge of China and the Chinese made them invaluable as advisers, and their high character contributed to give weight and moral strength to the mission, and while their coöperation with me was

thus of eminent utility to the United States it will prove, I trust, not less useful to the general cause of humanity and of religion in the East.

"But the particular service rendered by the American missionaries in this case, is but one of a great class of facts, appertaining to the whole body of Christian missionaries in China.

"In the first place, other legations to China have been equally dependent on the Christian missionaries for the means of intercourse with the Chinese government, of which well-known examples occur in the history of the successive British embassies of Lord Macartney, Lord Amherst, and Sir Henry Pottinger.

"In the second place, the great bulk of the *general* information we possess in regard to China, and nearly the whole of the primary *philological* information concerning the two great languages of the Chinese empire, namely the Chinese and the Manchu, are derived through the missionaries, both Catholic and Protestant."

Here follows a long list of philological works, prepared by different missionaries, which is omitted, and we hasten to the concluding paragraph, as sufficient for the present purpose.

"In thus briefly answering your inquiry on a single point in the history of Christian missions, namely, their *incidental* usefulness, permit me to add, that, eminently great as this their incidental utility has been, it is but a small point, comparatively, among the great and good deeds of the religious missionaries in the East. There is not a nobler nor a more deeply interesting chapter than this in the history of human courage, intellect, self-

sacrifice, greatness, and virtue ; and it remains yet to be written in a manner worthy of the dignity of the subject, and of its relations to civilization and government, as well as to the Christian church.

"I am, very respectfully, yours, CALEB CUSHING."

These letters have been copied from a newspaper forwarded to Dr. Bridgman by the Hon. Mr. Cushing, and introduced in this connection to answer some of the many remarks which are made against foreign missions.

Objections are generally offered by those who never inquire, or take pains to look in upon the missionary's occupations, to see for themselves whether he or his coadjutors are employed in a manner confirmatory of their written statements to their respective boards and societies.

At the close of the May number of the *Repository* for 1845, we find Dr. Bridgman expressing his views thus : "*Protestant Missions in China*, few at present, are now in position to accomplish much good. With free access to the people at Canton, Amoy, Fuhchan, Chusan, Ningpo, and Shanghai, they can make known the Gospel to many millions. As we understand the principle of Christianity, every Christian—every one who professes and calls himself a Christian—is by such profession pledged to be a faithful witness of the truth of our holy religion. By strict conformity to all the rules of the Gospel, he is required to be, both in spirit and in action an example of what the Scriptures teach. While the ordained minister is required both to teach and to live according to the Gospel, every lay professor is equally required to live

in the same manner, soberly, righteously, and godly. Then the Gospel will have a cloud of witnesses; and though the missionaries be few, the witnesses to the religion of Jesus, being many, will supply their lack in number, and the force of truth will become great."

The war now being brought to a close and peace restored—toleration granted, and ports opened,—the occupation of the large cities for the preaching of the Gospel was an object now to be attained; and the missionaries coming from different parts began to divide off. Some to Shanghai, some to Ningpo, others to Canton.

Early in May, Dr. Bridgman visited the last mentioned city to secure a residence, with a view to a permanent removal for the prosecution of his missionary work. Rev. Messrs. Shuck and Devan, with their families, were already located there, and the Rev. A. P. Happer had opened a Mission School in Macao, with thirty pupils.

After a stay of some days in Canton, Dr. Bridgman accomplished his business and returned to Hong-kong to complete further arrangements. Among these was his marriage, which appears in the monthly periodical for July, the *Chinese Repository*, of which he was editor, thus, "Married—in the Colonial Chapel, on the 28th of June, 1845, by the Rev. Vincent John Stanton, chaplain of Hong-kong,—the Rev. Elijah Coleman Bridgman, D. D., to Miss Eliza Jane Gillett." The marriage took place in the presence of a large assembly of native and foreign friends.

"On the 2d instant," says Dr. Bridgman in a letter, "we left Hong-kong, and the next day arrived here, both in excellent health and spirits which in the good providence

of God we still continue to enjoy." Mr. and Mrs. Bridgman were warmly welcomed by Dr. and Mrs. Parker under whose hospitable roof a home was afforded them for six weeks, after which they went to their own hired house.

Now that the way was opened the missionary felt that, in imitation of Christ and the Apostle Paul, he was called to preach the Gospel in large cities. In coming to dwell among the Chinese, he had but *one* object,—to pray, preach and labor, "in season and out of season," for the salvation of the multitudes of heathen idolaters in the great provincial city and environs of Canton, and now that his heavenly Father no longer called him to tread this path alone, he "thanked God and took courage."

CHAPTER XVI.

"And in the place where the cloud abode, there the children of Israel pitched their tents."—NUMBERS ix, 17.

LIFE A PILGRIMAGE—A NEW HOME—HEATHEN NO SYMPATHY WITH THE FOREIGN TEACHER—YAH-SOOS—CHINESE DWELLINGS—HEAT—MISSIONARY'S OCCUPATIONS—SABBATH LABORS—LETTERS—REV. J. G. BRIDGMAN—WALKS ABOUT CANTON—ITINERANT LABORS.

1845.

MAN is only a sojourner here;—whatever relations he may form, he is still a pilgrim—and especially is the missionary not only a pilgrim but a stranger among a people of a different and discordant language.

Idolaters have no sympathy with Gospel preaching. The Buddhist believes, that his religion is as good as the foreigner's! why should he change? Like those of ancient times, the Chinese think, "These men bring certain strange doctrines to our ears." We have our Confucius, what need to be instructed by "barbarians?" Their Jesus is no more, nor so much as our sage. *Yah-soo* is the sound the Cantonese give to the blessed name of Jesus, and as American or English missionaries are seen

going to church on the Sabbath, they often hear the people say "there go the Yah-soos to the le-pai-dong" (meaning the church). The "pillar of cloud rested." In one of the back hong's in Te-hing street, in a three-story building, the pilgrim accompanied by his chosen companion "pitched his tent."

This house was new, built by a salt merchant, *Pwan-sz-shing*, to rent; and partly in foreign style. The first story occupied by servants, coolies, etc., in their several avocations of cooking and coolie work. The second was the printing establishment, left in Dr. B.'s hands in the absence of Mr. Williams who was on a visit to the United States; the third story afforded apartments for the family. This building was surrounded by other low Chinese houses; and at about three o'clock, P. M., when the natives cook their last and principal meal of the day, there was plenty of smoke, and no lack of heat, the thermometer in the upper rooms ranging from 90° to 98° or 100°. There was a small study, where sat the missionary, who was always accessible to the Chinese, that daily came to talk more or less on the Gospel doctrines, from the Buddhist priest to the Chinese soldiers: one of the latter, whose name was Lo-shau was employed after being sufficiently instructed, to distribute Christian books, and impart to his countrymen what he had learned himself; and was required to render a written account of his daily labors. There was also a weekly Bible-class of more literary men, who met for instruction and prayer. One man, during this summer, was baptized.

The cool of the day was devoted to street or boat-preaching. The whole time was filled up either with

the labors of the pen or oral teaching. An extract of a letter here will give a specimen of Dr. Bridgman's labors on the Sabbath :

" On the 7th inst., Mr. Gillespie and Afah both being absent from Canton, I occupied the chapel by their request. On arriving there, I found the people in charge of the establishment much excited, on account of an intimation given by the neighbors, in a public notice, that preaching there must cease.

" At the usual hour, the door of the chapel was opened, and about fifty persons, all of the better class, entered. There being no preacher to address them, many had gone away by 11 o'clock, when I fastened the door and took the pulpit. This precaution of fastening the door was the more necessary, because the neighbors had intimated their intention to enter the chapel and interrupt the services, should preaching be commenced.

" The auditors were few but very attentive, frequently nodding assent to the sentiments that were expressed. Closing the services and dismissing the little assembly, I again took my stand at the door to distribute books and to preach to those who were collected outside. Scarcely had I commenced, when a large tract, half burnt and on fire, was hurled at my face, striking my breast and falling at my feet. I extinguished the fire, carefully laid the tract away, and then went on with my work. This was evidently intended as a signal for a general rush into the house, they supposing that the foreigner would be frightened from the door. A little after this they set on fire a quantity of Christian books which were at hand, and commenced a distribution of

native Buddhistic tracts at nearly the same time. The scene at this moment was at the height of excitement. The street was densely thronged ; the smoke and flames from the burning books rose over their heads in one direction ; in another quarter some aged Chinese were circulating their own pagan tracts, while at the door of the chapel I kept my stand and continued preaching and giving tracts, no one daring to touch me. Seeing some of the lads throwing our tracts into the fire, I made each one promise not to repeat the act nor tear them, before any more were given. This had the desired effect, and they readily promised to read and to keep them, and the demand was only increased. Soon after noon I left the place, and returned to assist in conducting the services in the hospital, as on the preceding Sabbath."

The week following he notes his duties as follows :

"*Sept. 14th.* I preached in English, at 11 o'clock A. M., at No. 2 American Hong, and at 1 o'clock joined Drs. Parker and Ball in conducting the services at the hospital. The audience was the best I ever addressed in the Chinese language."

To his friend, then in the United States, Mr. S. Wells Williams, he writes :

..... "Dear Williams, *you* will know how to excuse my manner of writing, for I am continually interrupted. Since commencing this, a young man has been in with a long petition to government about a loss, and and wants me to translate for him. One man comes with this matter, and another with that ; you know how it is ; and one must write and work on through all these difficulties. Mrs. Bridgman relieves me from all domestic

cares, and renders assistance in many ways, studies Chinese as she goes about the house, reads with the teacher, and now and then comes and sits by my side. Then we go to the hospital, and she leads the singing in Chinese. Just the help, just the wife I needed. Cousin James has his whole time for the study of the language, and he loves it well. Next year, I trust, he will do full missionary duty: he is now becoming acclimated, and is prepared for hard work."

During September, Dr. Bridgman was called to Hong-kong to attend the seventh anniversary of the Morrison Education Society, of which he was president. He was accompanied by his wife.

They were both strengthened and refreshed by this visit, and gratified with the interesting exhibition of the Chinese pupils under the skillful training of Rev. Mr. and Mrs. Brown. During his stay, an infant son of Mr. and Mrs. Brown was baptized by Dr. Bridgman, a service always giving him great pleasure.

The following lines were addressed by a friend to Mrs. Brown, on the occasion :

JOHN MORRISON BROWN,

*Baptized in the Union Chapel, Victoria, Hong-kong, by the Rev. E.
C. Bridgman.*

Bright little gem, in fairest mould,
Fresh from thy Maker's hand,
Behold, the Saviour's arms unfold
To take thee to his band ;

To bless thee with his choicest love,
To take thee to his breast,
That, cradled there, thou need'st not rove,
To find thy home, thy rest.

This little fair immortal germ
We consecrate to God ;
From paths of sin, oh ! may he turn !
Nor ever need the rod.
Sweet bud of being ! blossom fair !
" To deck the marriage bower,"
Mays't thou the Saviour's blessing share,
Through life's short fleeting hour.

On earth, let many happy days
Be thine, dear little one ;
At death, transplanted 'neath the rays
Of God's Eternal Son,
Mays't thou in heavenly Eden dwell,
And live with God above,
And there that Saviour's praises tell,
Whose character is Love.

A few days passed in pleasant social intercourse, and Dr. B., with his wife, returned to their work in the city of Canton. The Rev. James G. Bridgman, a cousin, who had been for some time in Macao, recovering from a fit of illness, now became a resident of Dr. B.'s family.

In the autumn of the year, not without some difficulty, a little Chinese girl of seven years was obtained, and before the close of 1845 a second was added. These two children formed a nucleus to a female school subsequently under Mrs. Bridgman's care.

The missionary's house was seldom without guests.

Considering himself now domesticated, and in his disposition eminently social, opportunities were not wanting for showing hospitality, both from introductory letters and persons going to and from China, making Canton a stopping place for the season. His study, among other uses, was like a post-office, with letters to his care, and parcels to be forwarded to missionaries at the different ports. These services were cheerfully performed; but higher duties were not left undone. The printers were counseled and prayed with among his in-door labors; the *Repository* edited; correspondence had a due share of thought and attention, and preaching to the poor idolators, in God's temple, under the canopy of heaven, was his special delight.

Dr. Bridgman, in a letter to Dr. Anderson, whom he kept advised of all his proceedings, notices the many changes that had occurred since 1830, the effects of the war, the edict of toleration, etc. "In all these circumstances," he writes, "I have maintained a spirit of contentment. On my first arrival in Canton, all our religious services were performed with closed and not unfrequently with locked doors. Such was the state of things until 1839, when Commissioner Lin first placed in duress and then scattered the foreign community. For a season, during the first part of the war, things were equally bad in Macao. But at length a favorable change commenced. By this time, however, several of the missionaries had removed to Hong-kong. I was among that number. There full toleration was enjoyed. Our domestics and workmen usually attended daily morning and evening prayers. On the evening of our arrival here, when the hour for

devotion came, and the printers, with others, were called to worship, only one out of ten, composing our Chinese household, appeared, and that one came merely to say that the others would not come.

"As our effects were not arranged, and mechanics were still at work upon the house, lodging in it, there was some show of apology for their unwillingness to assemble for worship in the presence of strangers who might ridicule them. So, when these outside laborers had finished their work, and all things were in order, the summons was again issued; but none obeyed. Thrice was this repeated, and it became necessary to take a stand. A few simple rules were accordingly written out, and our people told they might have any reasonable time to make a decision and choice, either to comply with these rules, or leave our premises. There was, for a time, a good deal of insubordination. Some packed up, and some left the house; all threatened to do so. No pains were spared in endeavoring to show and convince them that all our requirements were proper, and such as would promote their best interests.

"Since the middle of last month all have come—unless sick or necessarily detained. They read or hear read, the word of God in their own tongue, and kneel in prayer with us at the family altar. Henceforth, we trust, there will be no more difficulty in this matter; but who or what can touch their hearts? 'Paul may plant and Apollos water, but God only can give the increase.' He will bless his own Word, and 'it shall not return unto him void.'

"*Oct. 27th.*—In addition to preaching on the Sabbath,

we have now at Dr. Parker's ophthalmic hospital a *daily* religious service. We also continue the distribution of books and street-preaching. Hearers can be found wherever we go. Yesterday (Sabbath), after having preached to the foreigners at 11 A. M., and shared a part as usual in the exercises at the hospital, taking a hundred or more sheet tracts in my hand, I went on one of these street excursions. The persons to whom the tracts were given I selected from the multitude, and during an hour and a half not less than twenty audiences, varying from ten to fifty persons, listened from one to five or eight minutes to the words of the Gospel."

At this time Drs. Bridgman and Ball were anxious to procure building sites in a healthy location for their families ; but it was attended with great opposition, and as yet unsuccessful. As soon as the authorities ascertained that a Chinese holding property was willing to lease a lot of ground to foreigners, it was a sufficient reason for imprisonment.

Under date of November 25th, 1845, Dr. Bridgman writes to his friend Mr. S. W. Williams. A year had elapsed since his departure, and he reviews in brief his labors, and then goes on to say :

"My letters to Dr. Anderson will inform you regarding my removal to Canton, and letters to Mrs. A. G., N. Y., will tell, or you can learn from a circle of friends in her connection, of other matters of no small interest to me personally, of some importance to the mission generally, and, my dear Williams, my true yoke-fellow, allow me to say that I am very happy in these new domestic relations, as you will understand when you return. God has given

me a help, such as I need ; in *speech* (Chinese) we are becoming one. Mrs. B. is learning rapidly to speak, and has begun to read and write a little."

The house which has been before alluded to is described, and he adds :

"James, our cousin is living with us, and Rev. Mr. Stanton occupies the 'prophet's chamber.' On coming here from Hong-kong, we had, or liked to have had, open rebellion, on account of our internal regulations. No wine, no beer, no tobacco, no opium, no being out after 9 o'clock at night, prayers morning and evening. Asau, one of the printers, seems serious at times. I trust we shall see them all converted. Our domestic worship is now all in Chinese, and out of doors I am doing somewhat as I wish, spending two or three hours daily itinerating. I long to have you here again to take the press, the *Repository*, and the treasury business off my hands. The *Chrestomathy*, *Easy Lessons*, *Vocabulary*, etc., with complete sets of the *Repository* go off steadily ; but these things draw too much on my strength, and this makes me desirous of your speedy return (married if it please thee—for it is not good to be alone) and take up your quarters in this great city—the greatest by far yet open to foreigners."

"I am resolved to give some hours daily to preaching and proclaiming the word of God—subordinate things must be neglected, and among these many of my dear friends. I am not so anxious for baptisms and churches as I am for *conversions*. I could have had a church long ago, have baptized many applicants 'after two months' probation ;' but with one or two exceptions those who

received baptism from some of our brethren are doubtful. Time will show—Eternity will show. Pray for the Holy Spirit. Adieu.
E. C. B.”

Under about the same date he writes to the Secretary, pursuing the same train of thought :

“The fact that no native church has yet been organized by your mission in China, may, to some persons abroad, be matter of surprise, and to others a cause of discouragement. It is sometimes remarked by one and another that the results of missionary efforts, considering the amount of labor bestowed, has been very small. They may indeed *seem* so, but that is an imperfect view of the case which allows the above-named fact, and the apparent want of success, to operate unfavorably.

“Our first object is to ‘preach the Gospel,’ to make known revealed truth. This has been done to a great extent. Hundreds and thousands of Chinese, through your mission, have been brought to a knowledge of some of the truths of God. The means used have been Christian books and oral teaching, and we are not to suppose that this knowledge will be without good results. Every week these efforts are giving wider extension to the truth and making that truth to be more fully comprehended.

“The audience at the hospital is large and attentive on the Sabbath ; and every day in the week, in one way or another, hundreds receive the word of God. Is all this to be without effect ?

“Yesterday Rev. Mr. Stanton and myself walked through some of the most populous parts of the northern

and western suburbs of Canton, first supplying ourselves with tracts, etc. We continued on a mile or more from the wall, north into the country, where we had been told there was a place of worship—a *le-pai-tang*. On entering the building, instead of finding it a place of Christian worship, it was dedicated to the service of the followers of Mohammed. Our stay was short, it being late in the day. You will remember that it was on the northern side of Canton that the British troops, under Sir Hugh Gough, were posted, and that much ill-will was excited among the people in that vicinity. Hitherto foreigners have not frequented that neighborhood. Our kind words and kind bearing towards the inhabitants secured to us good treatment from them, and they eagerly sought for our books. We returned soon after sunset.

"The feelings of the Chinese, though far from being what we could wish, are rapidly improving. In places where I could not go alone three months ago without uproar and confusion, Mrs. Bridgman and myself can now walk and distribute books without let or hindrance. Females and children often rush to the doors of their houses when it is known that a foreigner is passing; and when a lady speaks to them, takes notice of their children, or hands them a book, they are much pleased. They have an old proverb: '*Seeing the face creates kind feeling.*' It is verily so; even if it were not a pleasure, I should feel it a bounden duty to appear daily in the streets, mixing with the people, and talking to them about the things of the kingdom of God."

"25th.—To-day I have been abroad between four and five hours—double the usual time, walking to the villages

beyond the suburbs on the southern side of the city. One is amazed at the multitudes of people, and to see new villages spring up close to the city and suburbs. What a field for propagating good or evil !”

In all these letters, after describing the field and the work, the missionary pleads for more laborers : “ Come and help preach the Gospel to the great people of China,” was his cry to the end of life.

CHAPTER XVII.

"Be not afraid of their faces: for I am with thee, to deliver thee, saith the Lord."—JEREMIAH i. 8.

MISSION LETTER — REVISION — ORDINATION — RIOT — THE
EXCURSION, JULY 27TH, 1846 — DISTRIBUTING BOOKS —
TALKING—CHINESE CURIOSITY—BAD FEELING — SHOWER
OF STONES — ESCAPE — PRESERVATION — BIBLE-CLASS —
SICKNESS.

1846.

IN the mission letter for the year 1846, the brethren at Canton urged upon the committee an increase of missionaries. Speaking of Canton, they say: "The population is vast, there being a million resident here, and tens of thousands annually coming and going. Here a hundred missionaries might labor successfully all their lives. They might labor long and die here, and never cross each other's track. What are a hundred pastors in a city like New York? What, then, in such a metropolis as this, ought to be the number of laborers?"

In the second number of the *Chinese Repository*, for this year, Dr. B. thus expresses himself: "Regarding the character of the Chinese generally, and of the inhabitants of Canton in particular, we wish to speak with reserve, and hold ourselves subject to correction.

Though we have lived among them for sixteen years, yet new phenomena, new shades and qualities of character are every day coming up to view. Much we have seen that would do honor to any nation or kindred of men. On the other hand, there is nothing so base and so wicked as to be beyond what we are prepared to witness in the Chinese."

A revision of the Holy Scriptures was now occupying the attention of the missionaries at the different ports, a portion being assigned to each station; and then a meeting of delegates was appointed to inspect the whole of the revisions, and settle any difficulties that might arise.

May 31st of this year there was an ordination at the house of Dr. Bridgman. It was his cousin, the Rev. James G. Bridgman, missionary of the American Board. The ordaining services were performed by an ecclesiastical council, consisting of the Rev. Walter H. Medhurst, D. D., of Shanghai, Rev. E. C. Bridgman, D. D., and the evangelist Leang-Afah. It is said to be the first ordination of a Protestant minister of Christ in China. The missionaries of Canton were generally present, and the services were peculiarly solemn and impressive, but the sermon prepared by Dr. Bridgman he was unable to deliver, from severe indisposition.

In July, there was a serious riot in Canton, and nothing was to be heard from the incensed mob but "*Shat fan Kwei; ta fan Kwei*"—"Kill the foreign devils; beat the foreign devils." The rioters made every possible effort to set the foreign factories on fire, but the Chinese authorities came at length and dispersed the mob. "Be-

hold how great a matter a little fire kindleth." The following is the account, from the *Chinese Repository* :

"On the afternoon of the 8th, a crowd was gathered in one of those places that the Chinese authorities had pledged themselves to keep clear, when an English gentleman having occasion to pass that way, and finding the street filled with idlers, pushed one of them aside. Whereupon, the man turned and struck him on the back with his fist. This the gentleman returned with his stick. Then came a shower of granite; and the man who had struck the first blow took up a large stone, and, advancing, threw it at the Englishman's head, who dodged it, and then sprang and caught him, and with the assistance of two or three foreigners took him into Mingkwa's hong, amidst volleys of stones and brickbats. Thus the disturbance began. Shortly after the riot, a party of missionaries went out one Saturday afternoon for a short excursion to the country, and on their return they were assailed by a shower of stones, for a half hour, by a country gathering, evidently incensed, it was thought, by what had transpired in Canton."

In relation to the excursion alluded to, it may be proper to introduce here a few editorial remarks from the *Missionary Herald*, and then give Dr. Bridgman's own vivid description. The *Herald* says: "The motive that actuated our missionary friends in going, was to secure a little relaxation for themselves, while they might at the same time distribute books and converse with the people. They engaged a hong boat, rowed by six men, and steered by a seventh. Boats of this description are commonly used by foreigners. They are strongly built, and in them is a

cabin, which is covered on the top, with Venetian blinds on each side. After our friends had proceeded down the river in an easterly direction, they went on board a large junk. This had been struck by lightning some time previously, and its owners were now making sacrificial offerings on account of its preservation. A few words were addressed to the principal persons, and books were put into their hands for themselves and their friends. Such visits are found, in most cases, to be very acceptable to the Chinese; and Mr. Bridgman adds, in this connection: 'Very rarely have I met with a person who could not, by courtesy and kindness, be rendered friendly and polite.'

After leaving the junk, the party went down the river three or four miles, till they came to a salt depot. At that point, turning south, they entered a small stream, by which they proposed to return home, following its course through Honan, as it runs nearly parallel to the river, and enters its south-eastern branch above the factories. This stream is probably less than three miles long; and being sufficiently broad and deep for common-sized boats, it is a great thoroughfare. This homeward route has been described with some particularity, for reasons which will appear in the sequel.

Mr. Bridgman says: "Proceeding forward from the salt depot, we had passed through some paddy fields, and gone by one small temple, when we reached a stone bridge, where the ground, on the south side of the creek, rises and stretches off towards Whampoa, presenting a wide and pleasant range of hillocks and knolls, interspersed with clumps of trees, patches of the tea shrub, upland rice, and graves and tombs without number.

Wishing to obtain some recreation, and to see the people and the country, we left our boatmen at the bridge, while we went on shore. As it was very hot, we went only far enough up the hill to get a view of the whole breadth of Honan—which is, in fact, an island, being wholly surrounded with water—and then, having examined one of their ancient tombs, a very large and splendid one, built in the shape of a horse-shoe, we seated ourselves in a lodge, under the shade of some bamboos, by the way-side ; its keeper, a respectable gray-headed man, having invited us to partake of his ‘humble fare,’ and rest ourselves awhile in his ‘mean abode.’

“It appeared that he was from one of the neighboring villages, where his family resides, on a remote part of the island. Having erected this little lodge, he comes to it daily, with some of his family, to seek a livelihood by supplying wayfaring people with refreshments. He directed his grandson and his son’s wife to supply us with the best they had. A crowd—some of them travellers, and some from the neighboring fields—gathered eagerly around us, especially attracted by the presence of a foreign lady. Some gazed in amazement ; others examined our dresses, and were careful to note the dimensions of the lady’s feet ; all asking questions about our names, our country, our diet, etc., etc. We gave them the Gospels in separate volumes, told them of the world’s Saviour, and of that country where all can speak one language, and where the heat of the sun and labors and sorrows never come. No people could be more peaceful than those who were then about us. Our hosts were particularly attentive. The woman’s demeanor could hardly

have been excelled by any one. Rustic and somewhat tawny, she was so easy, and in every way conducted herself with so much propriety, that she seemed to lack but the one thing needful. Neither was she nor the others inattentive to what was said of the Saviour of sinners.

"The grandson, mentioned above, accompanied the party on their return to their boat; there he, with others, received large supplies of books.

"The boatmen now resumed their oars; they had proceeded more than half a mile, no one suspecting any evil, nor apprehending any danger, when suddenly, and without any apparent cause, the scene changed. Menacing language was heard. Sour looks and angry gestures were seen. Idlers and truant-boys quickly took the scent. *Shat fan Kwei* was shouted and re-echoed. First came small sticks and pebbles, and next stones and tiles. In despite of all that our boatmen could say, the rage of the mob increased every moment, and every missile which they could find was hurled furiously at us, accompanied by savage yells. For a time our men all kept their places; but at length the storm was too hot, and some of them left their oars. One, receiving a deep gash on his forehead, rushed into the cabin, groaning and bleeding pitifully. Another soon followed him. Mrs. Bridgman did all that she could to calm their fears and staunch the blood; and the gentlemen endeavored, with heavy boards, to supply the place of the Venetians which had been broken in pieces by heavy stones.

"Seeing that these evil-disposed persons were so numerous and so madly bent on our destruction, our only

alternative was either to appease their wrath or escape from their fury. The latter seemed impossible.

"I now went outside the boat and remonstrated, using every argument that could have any influence. A few were induced to desist, and turned back; their places, however, were soon supplied by others, and the mob became more furious than ever.

"The foreign devils have killed our people, and we will kill you, and avenge our wrongs. No matter who you are; the blood of our Chinese shall be avenged.' These, and many similar words were uttered in high, menacing tones; and suiting their actions to their language, they made bare their arms, beat their breasts, shook their hands high over their heads, hurling at us with deadly fury stones, tiles, hard pieces of dried clay, and mud.

"At this point, just outside the village, our situation was very trying. They assailed us from both banks of the creek; and some, more daring than the others, leaped into the water, swam to the boat, and tried to dismantle our little craft; and they would have done this, had not the stones thrown at us compelled them to desist. In doing so, however, they carried off a part of our oars. One of our own men here leaped overboard and made his escape."

Another stone bridge was to be passed; and it was obvious that the assailants could discharge their missiles from this point with fearful advantage. Indeed it seemed impossible to proceed without the almost certain loss of life. Mr. Bridgman tried to induce the boatmen to land the party on a narrow place, in front of some dwelling-

houses, hoping that by coming closely in contact with the mass, they might disarm them of their fury. But this project failed.

Mr. Bridgman goes on to say : " Our assailants, running forward, now assembled in a large crowd on the bridge, carrying with them and collecting together large quantities of stones. These, as we approached and passed under the bridge, they sent down upon us in showers. Our boat was almost a wreck, and only two of our men remained at their posts. Our escape was effected, we cannot tell how ; we only know that it was by the merciful interposition of God.

" After we had passed the bridge, the creek widened on one side to a broad sheet of water ; and on the other the bank was closed in by a high wall. Our pursuers, therefore, were compelled to desist, but not until they had manned a boat and made an unsuccessful attempt to give us chase.

" Our boatmen now felt themselves safe, and set about putting things in the best condition possible. We found ourselves in a sad plight. Mrs. Bridgman's white dress was covered with the blood of the wounded boatmen ; my clothes were besmeared with mud and dirt, and the boat was filled with stones and rubbish. These were all thrown overboard, except one of the largest pieces of granite, which was brought home as a witness of what we had passed through. This block weighs eighty-five and a third pounds. We reached the factories at half-past six o'clock."

Inferences may be drawn from the foregoing narrative more unfavorable than the facts will fairly warrant. To

prevent this, Mr. Bridgman subjoins the following remarks: "The people, as they declared, were seeking revenge, and were entirely ignorant of our character, beyond the one fact, that we were foreigners. I thought then, and I am of the opinion still, that had we been on shore, and in close contact with them, so as to be able to make ourselves known, we should have won the victory, and converted them into our friends. That we escaped with our lives, unharmed, was owing, not to any foresight or effort on our part; not to any lack of evil disposition or power on the part of our assailants, but wholly to the merciful providence of Him, who can say to the angry multitudes, as to the raging waters of the sea, 'Thus far shalt thou come, and here shall thy fury be stayed.'"

In a postscript, dated August 24th, Mr. Bridgman writes: "The instruction of my Bible class is the most interesting and promising labor in which I am at present engaged. Five of its members are wishing to become professors of Christianity."

It was after Dr. Bridgman's annual visit to Hong-kong, to attend the examination of the Morrison School, that he was attacked with a bronchial affection, producing a spasmodic cough of great severity, and made it necessary for him to spend some time in Macao, for the benefit of the sea air.

During his absence, his cousin, Mr. James Bridgman, supplied his lack of service. It was some months before he obtained relief from this complaint. In a letter to his friend, Mr. Williams, dated Macao, June 13th, 1846, he describes his sickness, and then goes on to speak of

his cousin and other matters : " James was duly ordained on the 31st ult. This, as you may well suppose, was an occasion of very great interest to me. He seems to love the missionary work, and preached his first sermon in Chinese on Sunday last.

" It is now nearly a year since my marriage, and I see daily more and more cause to bless God for this, his good providence. My wife is with her teacher, by my side, studying Chinese, in perfect health and good spirits, hoping, ere long, to be able both to read and talk to the women of China.

" Well, you do not leave till next autumn, if so soon ! Do not delay. For six weeks past I have not been able to do more than one-third of my usual work, and much of my work no one else can do. A part—a laborious part—you could and would do, if here. I have had, and now have, too much on my hands. It is hard for me to be sick, when there is so much necessary employment ; but, in my present state of health, all my friends charge me to be careful and spare myself. I shall try to do so, and you must excuse want of care in this, and also all my previous neglects."

CHAPTER XVIII.

"For here have we no continuing city."—HEBREWS xiii. 14.

NEW YEAR GREETINGS IN CHINA—A DINNER—IDOLATROUS RITES—CHINESE NEW YEAR—CASES OF OPPRESSION—REMOVAL TO SHANGHAI—REVISION OF THE SCRIPTURES—DWELLINGS OF SHANGHAI—DEATH OF REV. MR. LOWRIE.

1847.

THE year 1847 opened upon Canton beautifully clear and pleasant. The usual greetings that are heard in large cities in America, resounded also in the dwelling of the missionary. Some one had killed the fatted sheep and presented a whole one to the family, and at 4 o'clock individuals belonging to the mission dined at Dr. Bridgman's house, and the different families with their children spent the evening in agreeable recreation.

In the week following, new missionaries, destined for Siam, arrived ; before the end of the month, more ; and the house extended itself into dimensions adequate to the demand for room. Soon after, an English gentleman, a brother of one of the missionaries, was received as a member of the family. At this period, there is a series

of letters (monthly) addressed to the Secretary, Rev. Dr. Anderson. From these we continue our narrative.

"*Jan. 4th.*—Yesterday being the first Sabbath in the month, was observed by us as a season of communion; about fifteen souls were present at the sacramental table.

"This being the first Monday in the year, has been observed by the missionaries here as a season of special prayer for a revival of godliness among Christians of every name, and for the universal triumph of the Gospel.

"A general meeting was held at my own residence at 10 A. M., and at 7.30 P. M. Another meeting was held at the same time at one of the other mission houses, the latter being conducted in Chinese. In a pagan land it is especially necessary to seize on all these occasions, for the maintenance of spiritual life and growth in grace."

"*6th.*—To-day we have welcomed a reinforcement from the Presbyterian board. They arrived at Macao about one week ago, and came this afternoon to Canton, —Rev. Messrs. Speer, Mattoon, French, Quarterman, and Dr. House. We had them all to tea with us this evening."

"*9th.*—(Saturday evening.) A laborious week. The services in the hospital have been especially interesting, and the opportunities of making known the truth, have been improved, I trust, for the good of souls."

"*Feb. 9th.*—Dear brother: Do our people know, do the churches consider, how great a work there is to be accomplished in China before its three hundred and sixty millions are all made to hear the joyful sound? The longer I live in this country, more and more do I see the necessity of great efforts in Christendom to bring

this people to a knowledge and acknowledgment of the truth, and I am willing to spend and be spent in disseminating the seed of the Word, both by oral teaching and the printed page.

"All that Paul said of the heathen to the Romans is true of the Chinese—true to an extent that is dreadful. They are, as regards the future life, totally insensible and indifferent. No painting, no imagination can portray to the Christian world, the horrible abominations that fill the land. 'Truth is fallen in the streets, and equity cannot enter.' It is truly 'a great valley of living death.' There are said to be, at this moment, more than two thousand unadjudged cases in the magistracy of the western half of Canton, and the parties concerned are kept in duress under circumstances most distressing. During the cold of winter, numbers of these die daily, and their oppressors fatten on what they may chance to leave of worldly effects.

"One of the members of my Bible-class would have died in this condition of duress, but for the timely interference of the United States authorities. It would require a long account to give you all the details of this poor man's case. His only crime was a willingness to lease a site of ground to foreigners. After having been kept nearly three months in confinement, threatened with perpetual banishment, and compelled to write a bond surrendering the lease and declaring it false, his written testimony to the contrary notwithstanding, he was allowed this evening to return to his family. This is probably one of the mildest cases of the whole two thousand and upwards now existing under this magistracy.

"The common jails are glutted; large parties of robbers, pirates, murderers, etc., are thrown into them almost daily, and the public executions are very frequent. Having to pass the execution ground on Friday last, the 5th, I witnessed the fresh blood and the trunkless heads that continually mark that spot. Three men had just been decapitated. Two of the bodies had been removed, the third was lying in its own blood! To-day, *forty-one* more have fallen in the same spot, and more are to follow soon! Do you not think that Satan keeps jubilee on such a field as this?

"There is but one remedy—the word of God, the Gospel of his dear Son."

"*Monday, Feb. 15th.*—Chinese New Year's day, a high day, a season for congratulations and festivities. It is pleasant to turn from the last description to the smiling countenances that greet you on every side; joy is seen in every face, and all *seem* happy. Oh, that it were so indeed and in truth!

"He who 'causeth the sun to shine upon the evil and the good, and sendeth rain upon the just and upon the unjust,' has given to this people largely of his bounties during the year that has just closed, but the Great Giver they do not recognize. Excepting the few who have embraced Christianity, men, women and children go and pay divine honors to those who are no gods, and bow down to the work of their own hands.

"The followers of Confucius, the Buddhists and Taouists, all alike turn their backs upon the Father of Lights, and go madly after their idols."

There is a great deal of external cleansing at the

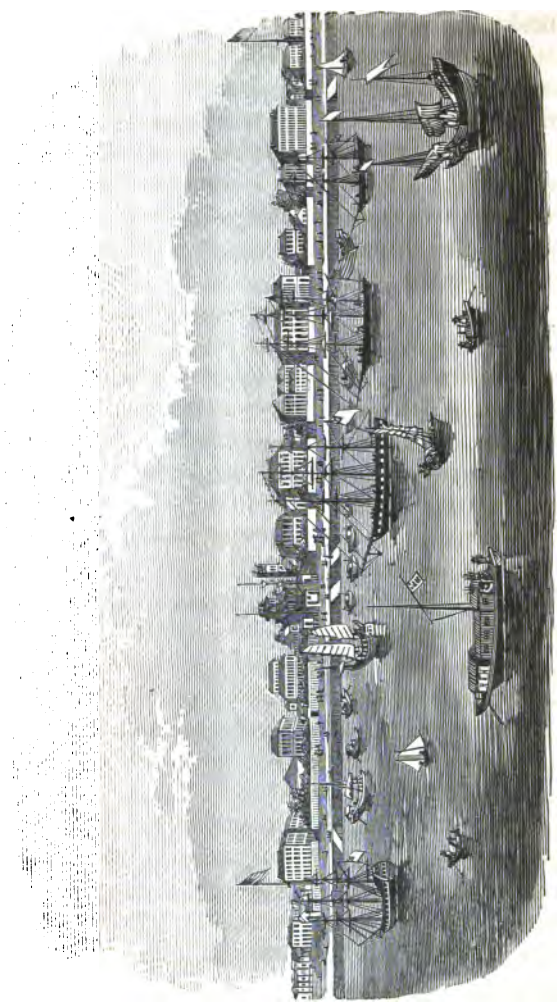
Chinese New Year, great preparations both for dress and feasting take place, and, as Dr. B. remarks, "At the hour of midnight, the whole population repair to their altars, there to make their offerings and pay their vows, amid the din of gongs and the incessant roar of crackers. The morning opens, and all is hushed. At sunrise the scene resembles the Sabbath morning in a Christian country more than anything else I have ever seen in this pagan land."

"18th.—Considerable solicitude has been felt among the foreign residents for the safety of their persons and property during the festive days of the New Year. There were good reasons for this solicitude, and in order to prevent trouble, the British government at Hong-kong increased its naval forces in this vicinity, having three vessels of war on the river, two of them anchored at Whampoa and one off the factories, all well armed. These precautions thus far have had the desired effect, and very little anxiety need be felt if the like watchfulness and circumspection are continued."

"On the 3d of April British troops arrived and spiked all the guns in the forts up the river." The object of this attack by the British at this time, "was to secure a compliance with the treaty stipulations made by the Chinese."

While Canton was threatened by the British, Messrs. Bridgman and Ball, with their families, retired to Whampoa for two nights. "The inhabitants of the city are exceedingly hostile to foreigners, but it is evidently the design of Great Britain to open the gates of Canton at all hazards."





SHANGHAI—FOREIGN SETTLEMENT.

Dr. Bridgman being appointed by his missionary brethren as their delegate on the revision of the Scriptures, and the place of meeting settled to be in Shanghai, he with his family embarked on the *Coquette* the 1st of June. The business was to compare and correct the work assigned to the different missionaries by the delegates, which it was thought would take about six months to complete. He arrived with Mrs. B. and the two little Chinese girls on the 23d.

The committee on the revision commenced their work on the 1st of July. They had arrived at the second or third session when a discussion took place on the proper generic term for Deity, and the committee were so diverse in their views, that it was thought best for all to give themselves to research, and the press was the medium for expressing those views; at the same time they went on with the revision, leaving out the disputed term until further investigation. It resulted, after much writing, in a withdrawal of the English delegates, and eventually in two separate versions.

Dr. Bridgman was a man of close observation, and used his pen to mark in his walks the results of that habit. Notices in the *Chinese Repository* are frequent of what he saw and considered, on the sea and on the land, in the country and in cities.

"There is in China always a striking contrast to everything European, and in nothing more than the streets and buildings of a Chinese city, for they are very conspicuous. Instead of spacious, clean and airy streets, as seen in New York, or London, or Paris, you have the most miserable substitutes, narrow, filthy and close, to a

degree that cannot adequately be conceived of, from any descriptions. They must be seen in order to be fully known. The contrast in the houses is not less remarkable. A few there are, spacious, neat, and comfortable, and would be so esteemed by any people. But the great majority, say nine-tenths of the whole, are such as few Europeans would like to inhabit. They are low, damp, and dark, and so constructed and close as to be both very hot and unhealthy. In summer they are poorly ventilated, and in winter equally unfitted to render their inmates comfortable. One might suppose that many of the arrangements were designed to set at defiance all attempts to secure health or comfort. The order of things, in their construction, is the European reversed. Instead of having a dwelling two or three stories high, light, dry, and well ventilated in summer and warm in winter, these houses are made on the opposite plan: close, and ill ventilated; consequently foreigners who come to reside for a number of years in this city, as soon as possible build their own houses.

"The very exterior of these dwellings, with dark walls, unglazed windows, and heavy roofs, surrounded by a long line of tiles, piled with their edges upwards, presents a forbidding aspect; their interior with tiled or mud-floors below, and little or no ceiling above, is equally cheerless; and on trial, if any one from choice or necessity makes it, they will be found no less unsuitable for all the purposes of health and comfort than their first appearance warranted us to expect."*

It was in September of this year that the beloved

* *Chinese Repository*, vol. xvi., pp. 542, 543.

Lowrie lost his life by pirates, in going from Shanghai to Ningpo. Mr. Lowrie was engaged with others at Shanghai in revising the translation of the New Testament in Chinese. Some business of his own mission called him temporarily to Ningpo. In going in one of the Chinese passage boats from Chapú to Chínhai, his boat was attacked by pirates, and although he gave the robbers everything he had, that is the keys to his trunk and boxes, after finishing their work of plunder it seemed to occur to them that he would report them to the Chinese authorities; and they, consulting together, concluded to destroy him at once. Two of them attempted this, but without success, when a third added overpowered him, and he was thrown into the sea. Some time after, a pleasing circumstance came to light from one of the boatmen: that he had his Bible in his hand, and seeing his destruction inevitable, he threw it back into the boat. This interesting relic of so sad an event, came into the possession of his afflicted parents.

Mr. Lowrie was frequently at Dr. Bridgman's house, and went from there to the boat to take him to Ningpo, after bidding the family good-by for a few days. The Christian consistency of this excellent missionary was closely observed by a little Chinese girl, whom he used to notice, living in Dr. Bridgman's family; and his death was the means of awakening Liang-ateh to a deep sense of his sins, while he was most sincerely lamented by all his fellow laborers.

CHAPTER XIX.

"Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made."—ISAIAH ii. 8.

REVISING COMMITTEE'S DISCUSSION — CHINESE IDOL WORSHIPPERS, THEIR LANGUAGE PECULIAR — RUSSIANS AND ROMANISTS — A TRIP TO THE COUNTRY — PREACHING — ATTACK ON MISSIONARIES — BURIAL PLACES — WRITING ON DOOR-POSTS — LETTERS — SICKNESS.

1848.

THE whole of this year was spent by Dr. Bridgman at Shanghai in revising the New Testament in Chinese. The Committee had a learned and protracted discussion on the name which should be used in Chinese to express the term Elohim in Hebrew and Theos in Greek, which went on for some time longer without settling the disputed question.

Dr. Bridgman's views on the idolatry of the Chinese and their language are embodied in what follows from the *Herald*:

"This people, from the earliest period noticed in their history, have been the worshippers of gods many, as they are at this day. By not keeping this in mind, we shall be liable to presume on their having much more

knowledge than they actually possess. It is very difficult, I think impossible, for one whose mind has been imbued with Christian knowledge from infancy, to understand the true condition of the entire mass of mind in China.

"So far as I have been able to learn, the Chinese *have no knowledge of God*, or of the immortality of the soul; nor have they, until comparatively modern times, been at all influenced by revealed religion.

"Of all the beings in the invisible world, and the soul's immortality, they are in profound ignorance. They have only confused notions of future states of existence, indescribably vague and irrational. They are almost without a conscience, and the exercises of this faculty of the soul are so faint, and have been so little noticed by native writers, that the translators of the Bible are in great doubt how the word rendered 'conscience' in our version ought to be expressed in their language. The phrase hitherto used for 'conscience' means literally 'a good heart.'

"The Chinese having always been in this condition, all the facts and doctrines which are peculiar to revealed religion are of course entirely new to them. The Bible, the great treasury of Christian knowledge, contains a multitude of principles regarding faith and practice, of which they have no conception. All these the missionaries must communicate in their language as we now find it. Accordingly, we are obliged to take their words, with the meanings which have been current for thousands of years, and employ them in a sense essentially new. For example, we must take the word 'Shin,' commonly used to denote the imaginary beings whom they adore

and worship, falsely called gods, and use it for the true God, as he is revealed in the Scriptures. So of the soul ; so of heaven ; so of hell."

The next point is, "*The peculiar character and structure of the Chinese language.* The confusion of tongues was a heavy curse. There is no written language so different from all others as the Chinese, and no other is acquired with so much difficulty by foreigners ; in this point of view, it has doubtless done infinitely more than 'the great wall' to preserve the Chinese in their exclusiveness, hostile to international intercourse, and for many centuries almost hermetically sealed from the influences of Christianity. Although the supposition that Satan had a special agency in the formation of the Chinese language cannot be proved, nor with any strict propriety assumed to be a fact, yet we can hardly conceive of any tongue better adapted to promote his evil designs ; and, certain it is, that no nation ever has been for so long a time shut out from the counteracting power of the Word of God.

"*The very limited knowledge of this language and literature now possessed by foreigners,* deserves a passing notice. This has resulted directly from the Chinese exclusive policy, and from the peculiar character of their language. The Russians, for more than a century, have had an establishment, half political, half ecclesiastical, at Peking, consisting of ten students, who are exchanged for others once in ten years ; and the Romish church for centuries has had its agents in all parts of China. Their acquisitions in the language have been so monopolized, or so restricted, that other foreigners have profited but

little by them. Able scholars they doubtless have had ; but whatever may have been their Christian zeal and love, they do not appear to have given to the Chinese, or to have prepared in their language, a complete version of the Bible. This was reserved for Protestants. Great praise is due to Morrison, Milne, Marshman, and others ; they did well.

“ Of their successors, the great majority are yet only beginners. Many are fluent in the colloquial language ; but few are able to write Chinese in a plain, perspicuous style, and not one would submit an essay of his own to a well-road native student without admitting that it was open to numerous corrections.

“ Proficient as some, and respectable as many are in their knowledge of the language, no one would at present venture to set up himself as ‘ Master of Chinese.’ ”

Saturday, February 26th, 1848. At this date, Dr. Bridgman has a memorandum of 24 hours (the time allowed to foreigners), in company with the Rev. Dr. Medhurst and the Rev. Mr. Muirhead to the cities of Nantsiang and Kiating, distant about fifteen miles from Shanghai. The canal on which he travelled, the face of the country, the pagodas, are all matter of observation. “ Multitudes of the people were seen gazing up at the foreigners, as we walked round surveying the city of Nantsiang.” “ Dr. Medhurst preached to an assembly in the court at the foot of the pagoda, and afterwards at the Chinghwang Mian, the great Temple of the city.” “ In front of the hall there stands a lofty centre, elevated on a platform, four feet or more from the ground, with steps leading up to it, so as to enable the devotees to throw into the censer

their offerings of burning paper, etc. Upon these steps Dr. Medhurst took his stand, and in a few moments was surrounded by a dense throng. After beckoning silence, a discourse, similar to that delivered to the people at the pagoda, was repeated; the audience, however, was much more numerous." "Dr. M. preached, also, at four o'clock in the city of Nantsiang (having, as he passed through in the morning, posted up a notice of his intention). There were about eight hundred hearers, and perfect order, with profound silence, were maintained during the sermon."

Dr. Bridgman journalizes through January and February, chiefly local matters, such as the New Year, and the streets exhibited to his view in going to and from the meetings for revision.

March 10th.—He writes: "On the morning of the 8th, Dr. Medhurst, with two of his associates, started on another tour. They reached *Tsing-pú*, thirty miles west of Shanghai, about mid-day, unmolested. Finding the people somewhat in commotion, they declined preaching, distributed their tracts, and resolved on a speedy return. A gang of ruffians soon set upon them, robbed them of their watches, hats, coats, etc., severely beat them, and were carrying them off prisoners when the police of the city came to their rescue, and conducted them to the magistrate, who kindly received them, and gave them an escort on their return."

The summer and autumn of this year were cold and wet in Shanghai. There was a good deal of sickness among both foreigners and natives; small-pox prevailed, and thousands went in idolatrous processions, carrying images of their gods in state; the people were unusually

devout. It takes a long time to pass one of these processions: you would judge from the men on horseback that the great mandarin was out for display, and an airing, when as you draw near the centre of attraction, behold an idol dressed up in a large and splendid sedan, having perhaps eight bearers. One cannot but exclaim, what folly! while the people are as grave and serious as if the image was a veritable person that could help them and cure diseases.

Dr. Bridgman, in his "Walks about Shanghai," has the following remarks upon the dress of the Chinese: "The winter and summer costumes differ amazingly. In summer it is as light as possible, and many of the poor and middling classes are accustomed to go half naked. In winter, all who have them, put on garment after garment, cotton, silks, woolen and furs, or skins as they call them, until the identity of the person is almost lost. To-day (April 15th), the sun has come out in his strength and what a putting off of clothes there has been! Great numbers of them are deposited with the pawnbrokers. The winter and the first half of spring in Shanghai is a dreary season.

"The most gloomy sights—and they are not a few in and around Shanghai—are the graveyards; no, not *graveyards*, nor *burying-places*, were they so, they would be more tolerable. There is something sacred and solemn about the dead, and not always unpleasant. The churchyard, where the remains of departed worth have been decently deposited, may be often visited with interest, and made the occasion of benefiting the living. It is not so in heathen China. Multitudes of the dead are not

interred. Instead of the burial ground, neatly enclosed by a fence, and waving with the cypress and the willow trees, you see the garden or the field *covered with naked coffins*, some new and some half-decayed ; and in time of great sickness as you seek a ramble in the country, perhaps for recreation, they are seen by the roadside ; among the better class they are kept in the house with the family, where they live, take their meals and do their work, until a " lucky spot " can be found, or until other members of the household die, that they may have a family cemetery. The careful anxiety taken by this people to secure a fortunate spot for their family tombs is well known, leading them to expend large sums in hiring necromancers to fix upon the most propitious spots, and in adorning them with masonry, sculpture and flowers. Mr. Fortune observes, that a situation on a hill-side is considered of great importance, especially if it commands a view of a beautiful bay or lake. The place most coveted is where a winding stream, in its course, passes and then returns again to the foot of the hill where the grave is to be made. The necromancer settles the important point as to the direction in which the body is to be, sometimes becoming very eloquent in his descriptions of the future happiness of those who obey his directions ; he informs them that they or their children shall enjoy riches and honors in after life as a reward for the attention and respect they have paid the remains of their fathers ; that as the stream which they then behold when standing around their father's grave flows and returns again to its windings, so shall their path through life be smooth and pleasant until they sink into

the tomb, hoary with years, respected, beloved, and mourned by their children."

"*April 29th.*—Spring has brought along with it, besides abundance of flowers, some beautiful birds. The cuckoo and other sweet warblers may be heard. The twittering swallows, numerous as they are, find ample room for nestling under the broad eaves of the houses and temples, and for the mud to build withal they have not far to go. There is another bird, not uncommon in the city of Shanghai, that feeds on the remains of poor outcasts! On a single tree, within the city, close by the wall between the two eastern gates, I counted to-day more than a dozen nests of this creature—the black crow. We enjoy things by contrast; what should I see next? half a dozen young rabbits, white as snow, in a neat cage, feeding on green clover. 'Charming little creatures,' said my friend, and so they were." The next paragraph introduces a new subject.

"And these words which I command thee, thou shalt write them upon the posts of thy houses, and upon thy gates.' Deut. vi. 9, and xi. 20. The custom of ornamenting the doors and walls of houses and temples with quotations from their sacred books has long existed among the Jews, Mohammedans and Chinese; and even the early Reformers of the English church piously provided that select portions of Scripture should be written on the walls and pillars of churches, because Bibles were scarce. The Mohammedans are very fond of adorning their mosques, gates of their cities, door posts, walls and shops, with extracts from the Koran, sometimes in the most beautiful manner; but neither they nor the Jews carry this use of

their language and scriptures further in this respect than do the Chinese. The reception hall, bedrooms, and doorways of houses in this country, are sometimes almost concealed by the frames of silk or paper hung up or pasted on the walls, consisting of extracts from the writings of poets and philosophers. Many of them consist of prayers and charms to implore the protection or ward off the malice of the spirits about them, others are admonitions to guard against the superstitious use of amulets so common among all nations."

In contrast with the foregoing superstitions of the Chinese, Dr. Bridgman remarks :

"Christian missions, established in this city and vicinity, are destined ere long to introduce great and salutary changes, and are justly becoming more and more the objects of attention, as well in China as throughout almost all Christendom. The idolatry of the Chinese, like an incubus, has long been wasting and destroying the best energies of this people, so that they are in a great degree insensible on the one hand to their own low and debased condition, and on the other to the new and life-giving influences that are coming into operation around them. Multitudes hear but understand not the 'new doctrines,' and none of the Chinese are fully aware of the power the missionaries possess in having, in common with all their fellow Christians, what this people have not, a written Revelation."

As a translator of that Revelation, Dr. Bridgman was a man of laborious research. He deeply felt his responsibilities, and a fear, a becoming awe, in such a work as translating the Holy Scriptures into the difficult language

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of this people. None, it is believed, ever felt more impressively the warning of the Holy Spirit as contained in the 22d chapter of Revelation, 19th verse : " And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

The following extract from a letter written in 1848 by the Rev. William A. Hallock of the Tract Society, will serve to indicate the manner in which the labors of Dr. B. were estimated by some of his brethren at home :

" We are grateful for the kind though brief letters with which from time to time you have favored us, allowing us to breathe a little of your spirit, and to sympathize in your toils, trials, and hopes, while we have been reminded that we may not forget to aid you with some pecuniary means.

" I always think of you now as in the place of Morrison, and may God long preserve you, and give you wisdom for all duty, and strength equal to your day. I do not feel at all that yours is an easy work ; or because the ports are opened, that China is converted ; yet, on the other hand, one thing is clear, that great country must not be left, and it is sure that China will yet be given to Christ. There is prayer for missions here, but would that there were more, more ardent, more persevering, more full of faith for China and the world."

In April of this year Dr. Bridgman had an attack of illness, which prevented him from meeting the committee for more than two weeks ; of this illness he writes :

"During my indisposition, while I was detained at home, I kept away from my books, and my thoughts turned inward. My mind was in a happy state, but I was not without regret that I had not pleaded more earnestly for laborers to come into this field.

"These eastern nations are the dark places of the earth ; and here the wicked one holds the oldest empire with broad and deep foundations. The time is at hand when these heathen portions of the earth will be wrested from the arch enemy, but not without a most desperate struggle."

CHAPTER XX.

"No man should be moved by these afflictions; for yourselves know that we are appointed thereunto."—1 THESS. iii. 3.

TRAVELLING REGULATIONS — AN EXCURSION TO "THE HILLS" — FAMINE AND SICKNESS — ACCIDENT, RESULTING IN DEATH TO AN AMERICAN MERCHANT — LETTER TO THE SECRETARY — REVISION — MANNER OF TRANSLATION — SICKNESS — DEATH OF J. G. BRIDGMAN — HIS CHARACTER.

1849—1850.

AT this period of Dr. Bridgman's residence in Shanghai the native authorities had a fixed regulation in regard to excursions: that Europeans were at liberty to go to places not exceeding the distance of one day's travel to go and return: that is, in twenty-four hours.

The country about Shanghai is exceedingly level and marshy. Within twenty miles there are some hills; so significant are they that they are called "the Hills;" we give Dr. Bridgman's description of such a trip in company with his wife, the two little Chinese girls, and the Rev. Mr. Spalding, of the Episcopal Mission:

"It was 8 o'clock in the evening when we left our house with bed and baggage. The moon, just past her full, was high above the horizon. Not a cloud was to be

seen, as we enjoyed a walk across the fields, the little Chinese girls chattering as they went along, much delighted with the 'trip to the country.' It was a bright, clear, cold night—the mercury down to the freezing point. Not a cloud was to be seen, and nothing heard except now and then the sound of a gong on the river or the bursting of a rocket. Going out beyond the western gate of the city, and passing over Catharine Bridge, an hour's walk brought us to our boat, which had been sent forward on the canal, in order that we might avail ourselves of the earliest morning tide.

"The little craft—gondola-like—was admirably fitted up for such an excursion in such a season; the cabin being well closed up, and furnished with shell windows and a small stove. Having seen to it that our 'hands'—five sturdy boatmen and two servants—were in their proper places, we, the 'passengers,' five in all, retired for the night. Unaccustomed to such lodgings, I was unable to sleep, and lay awake, listening to the rippling of the tide, and the loud, merry talking of the oarsmen, as boat after boat, coming in from the country, glided by us on their way to the city. At length the tide slackened, about midnight, and our men got the boat under way.

"At dawn we found ourselves some twenty miles or more from Shanghai, moving forward at a rapid rate, and close to a village called Sz-king. The sun was just rising as we passed through it, built on both sides of the channel, and numbering several hundreds of houses and shops. Over the river were three or four stone bridges, one of them having three arches. A very heavy dew had fallen during the night, and the temperature was so low that a

thick hoar-frost lay bright in the sun, on the roofs of the houses and tops of the boats, and gave a charming aspect to the scene. It was morning, 'spread *not* upon the mountains,' but upon the plains. Of the villagers we saw only a few, and those muffled up and shivering in the cold.

"Very soon after leaving this village, the lowest of the hills loomed up to our vision. •It was a long time since we had seen any elevation of ground except what was made by graves; now a hill burst upon our view, and then another and another still greater in height. The boatmen were directed to steer their course for this last; in this direction we passed several smaller ones; at 10 o'clock we were close to the beautiful Siliu Hills. In half an hour we had traversed a mile, which brought us to the Teen-ma, or Celestial Horse, for the summit of which we immediately started.

"From the boat to the hill in a right line, we had to walk over twice that distance, so zig-zag was the path. From the excitement caused by our appearance, one might have supposed the people had never before seen such beings as we were. Anticipating our object, and knowing the course we must take to ascend the hill, men, women and children ran out in great numbers and posted themselves along the sides of the path, so as to get a near view of the strangers. At Mrs. B. they gazed and gazed, looking now at her feet, then at her face, and carefully surveying each article of her dress. Stopping now and then, and inviting them to come forward, it was sometimes difficult to inspire them with sufficient courage to approach near to us. By degrees, they became more

and more familiar, and ere we ascended the hill, our retinue had become a host. Two-thirds of the way towards the summit there stands a leaning pagoda—it is said to be very ancient—and near it some pavilions and courts for the priests and gods. The weather was very hot, and we lingered about these buildings for a little while, and then passed on to others on the hill-top. One of the inmates, an old priest of the Buddhistic sect, received us politely, and supplied, what was most welcome, a good cup of tea.

“The granite hill is conical; it forms a grand observatory, the peak rising probably four hundred feet above the plain. It was a cloudless day, yet not a good one for distant observation—a thick haze hung over the plain, and almost entirely shut out from our view the cities of Sung-kiang, Tsing-pu, and other places of note, which, with a small telescope, we had hoped to survey. However, to us, who for eighteen months and more had been enclosed within the walls of a Chinese house, the prospect was truly charming.

“When surveying the scene from this summit, one is strongly reminded of similar scenes in his native land; so a New Englander, standing here, could easily fancy himself on the top of Mount Holyoke, looking down on the rich valley of the Connecticut, save that the Christian church-spire, which is dotted here and there through the latter landscape, gives place to the idolatrous pagoda, and reminds one that it is not a Christian but a heathen land.

“Mr. Spalding having just become familiar with the Shanghai dialect, preached several times to the people as they gathered around us on our way up the hill.

"In descending, a poor country dame came hurrying to gratify her curiosity by a sight of us; as she approached, I directed the attention of one of the company to her eagerness, pointing at her at the same time. Suspecting some mischief, her fears conquered her curiosity, and down the hill with all speed she went, rocks and graves were no impediment; she stopped not until she was far off on the plain.

"We lingered for an hour on the top of the 'Heavenly Horse,' or Teen-ma, as the mountain is called, and then descended on the opposite side to that we had taken when ascending.

"At 3 o'clock P. M. we were again in our boat, 'homeward bound.' The hills disappeared, sinking in the distance with the setting sun, and at twilight we were again passing through the village of Sz-king. Before midnight our boat was again at anchor not far from the Lung-wha pagoda, where we remained till daylight; then pushing out into the Hwangpu, a strong tide brought us quickly to our landing-place at Wang-ka-moda.

"On our way back, our attention was attracted by some fishing cormorants. They were in two boats, and about a dozen in each. The boats were low and narrow, and the birds so perched on the two sides, that I mistook them for seamen, and was on the point of exclaiming, 'See those European boats!' It being quite dark at the time, the delusion for the moment was perfect. We did not exceed our twenty-four hours, and both missionaries and children returned refreshed and invigorated for home work."

The year 1850 was one of famine, sickness, and afflict-

tion also, both among the Chinese and foreign residents. In writing to the Secretary, Dr. Bridgman says :

"There is abroad in this land at this moment a good deal of distress ; the crops of grain over all the plains of Kiang-nan were much injured last year by inundations ; in the northern provinces, too, there was but a poor harvest of bread stuff, and the winter has been long and severe. There is probably grain enough in the empire to supply all, could it be equally distributed, but the means of transportation are inadequate. The number of poor who are now suffering in the district of Shanghai, is said to be 200,000 ; to these the public granaries have been opened, and large contributions made for food. Only a few rods from our own door, there are collected in one group 2,000 children, all under the age of ten years, furnished with food and nurses by the government. Foreigners are contributing generously to aid in these charities."

Among the incidental labors of all missionaries they are called to minister to the sick and dying among foreign residents. In January, 1850, such a service was presented in the case of a gentleman, an American merchant, who, rising in his sleep, walked out of a second story window, fell to the ground, and broke his back. He needed condolence, and sent for Dr. Bridgman at once, who visited him daily as long as life continued, and entered deeply into his case. No medical skill could save him, but the missionary had the satisfaction of feeling that he died in hope, and communicated this to his relatives in his native land, from whom he received the testimony of grateful hearts, that the beloved brother,

though far distant from them, had not wanted for sympathizers in his case, and that he had been ministered unto, both by a skillful physician and a spiritual adviser.

There was at this time a great deal of sickness at Shanghai, produced by the long wet seasons, chiefly among the natives, who dwell in poor habitations, and suffering from various diseases.

The Chinese pay very little attention to dry and well ventilated dwellings ; if sickness comes upon the people, they resort to their gods, increase the number of their sacrifices, and hang up old brooms on the chimney tops to frighten away evil spirits, whose influence they dread, and think they are the cause of calamity.

Dr. Bridgman again writes to the Secretary : " More than twenty years have now passed since the first messengers from the churches in America reached ' the land of Sinim.' When ' the beloved Abeel ' and myself arrived here, there was in all this wide field only one Protestant mission, and only limited access to the people at one port. To propagate Christianity on the part of the foreigners, to embrace and practice it on the part of the natives, was alike in either case a capital crime. In these twenty years what changes have we seen ! Morrison, Abeel, and many others, who came subsequently to China, have gone to their rest ; yet nearly a hundred laborers, men and women, have *free* access to millions of the people. The first fruits of a great and glorious harvest begin to appear. All this is a token for good. He, who has done so much, will do still more. All the inhabitants of Sinim *shall* come to the knowledge of the truth as it is in Jesus.

"In revision we have reached the third chapter of John's Revelation progressing about twenty verses daily. It will probably be near the middle of April before we reach the end of the book. We shall then have to turn back to Paul's Epistle to the Romans, and carefully reconsider the whole of this last half of the New Testament, which probably will occupy all our time until mid-summer—say July 15th. When after all this, the whole from Matthew to Revelation must be subjected to a *final reading*, carefully correcting our respective copies as we compare one with the other, and then with the Greek text. This last work will be the most critical and the most important part of our whole labors, and in which I feel an intense interest." Speaking of his co-laborers, he says: "In the cardinal rule to give the *entire sense* of the text and nothing more nor less than the entire sense we are agreed; but in the manner of doing this we differ. It is my opinion that the style of the translation should be *precisely* that of the sacred text, equally plain and simple, preserving and exhibiting, as far as practicable, all the peculiarities of the original. . . . To make known the Gospel, so that this people may be sanctified and saved in God's own glorious way, is and shall be my heart's earnest prayer."

In August, when the weather was intensely hot, Dr. Bridgman had an attack of Shanghai fever: the physician succeeded before it had run on many days in subduing its force, but such was its power that he required watching night and day; fortunately, ice was at hand, which he was allowed to use freely, and in a Chinese dwelling where the sleeping apartment is near the heated tiles of the

roof, it was not only a luxury but a great relief. Before the fever abated he felt doubts about his recovery, but talked freely upon the subject with his wife, and expressed his perfect confidence and satisfaction with all the appointments of our Heavenly Father. He appeared to consider the matter of long life not to compare with acquiescence in the divine will, and during those long summer days of fever, added to the heat of the season, his mind passed in review the events of his life, in which he saw nothing but mercy and goodness all the way. His days were not yet numbered. Jesus was in that sick chamber, and "rebuked the fever ; it left him," and after a little visit at Wusung, for a change, health returned, and he was again at his life-work. How often it is that afflictions cluster around individuals or families ; seldom do they come single-handed. The missionary's faith was to be tried in a very unexpected and unlooked-for manner. He was strongly attached to his cousin, *Rev. James G. Bridgman*, he had been the means of his leaving home and kindred, and coming to join him in these labors of love, he expected, and not without good reason, great usefulness in this cousin, from his understanding of the language and as a preacher to the heathen Chinese ; but there comes a letter from Canton with heavy tidings ; his cousin, James, in a fit of derangement had destroyed himself. A passing notice of that dear cousin by one who knew him well cannot be irrelevant in this connection.

It is believed that *James Granger Bridgman* was a man of deep sterling piety. His habits of devotion were marked, steady, and fervent ; his physical frame was robust ; his in-

tellectual powers were vigorous, and his success in acquiring the Chinese language was the result of persevering labor and study. So much was he dependent on social surroundings, that it was with regret that Dr. and Mrs. Bridgman left him in the spring of 1847 to practice his missionary vocation *alone*. There was, however, a frequent exchange of letters, and not until a few months before the fatal event did they indicate an erratic, wandering state of mind, which was thought to be the effect of much contemplation, seclusion and study. Another circumstance that indicated an affection of the brain was, that in walking around the city of Canton, a stone was thrown at his head, and no doubt produced serious injury, perhaps contusion. His untimely departure in the vigor of life, and the *manner* of it, especially filled the missionary circle with sorrow, and bore heavily upon the mind and heart of his elder cousin at Shanghai, but Dr. Bridgman "girded on his armor" anew, and went forth to the battle of life.

CHAPTER XXI.

"For he knoweth our frame, he remembereth that we are dust."—
PSALM ciii. 14.

DEATH OF D. W. C. OLYPHANT — DEATH OF REV. CHARLES
GUTZLAFF — FAILURE OF DR. B.'S HEALTH — VISITS HIS
NATIVE LAND — FOUR MONTHS IN AMERICA — RE-EM-
BARKS FOR CHINA — VISITS SAN FRANCISCO, SACRAMENTO
— ARRIVES IN CANTON, SHANGHAI — RESUMES HIS WORK.

1851 — 1853.

THE year 1851 was marked by the death of D. W. C. Olyphant, the valued friend of missions, and of the subject of this mission. The latter, in the *Repository* for July, remarks: "In the death of Mr. Olyphant, the cause of missions has lost one of its warmest supporters and most prudent advisers. He said, shortly after he was told he could not recover, 'I do not wish to live for the sake of worldly riches or comforts; but for the sake of missions I could have desired to remain a little longer.' This was his principle for thirty years, and added to this was the force of consistent practice. It was on his return home from his fourth visit to China that he died and was buried in the English cemetery at Cairo."

In August, the death of the Rev. Charles Gutzlaff
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took place, who was a man of great industry, his writings numerous and abundant in missionary labors.

The year was closing fast when Dr. Bridgman felt his strength rapidly diminishing, and there was every symptom of a decline. He was never very robust, but possessed great elasticity, physically and mentally ; but now the labors of twenty-two years in China told upon him. It was evident to all his friends that something must be done with the least possible delay. He did not readily accede to the proposition of a long voyage until, by counsel from his brethren and prayer, he was made to see that it was his *duty* to visit his native land.

He embarked, with his wife and a Chinese pupil, with several other passengers, on board the ship *Adelaide*, for New York, early in February, and was in danger of shipwreck in a small boat, getting on board the ship, which lay at the mouth of the river. His improvement on the voyage was very gradual. A brief stay at St. Helena gave opportunity to interest his mind with its historical associations connected with the exiled French Emperor, and some of the passengers of the *Adelaide* visited all the places of note.

Leaving St. Helena, his mind was quite diverted from himself by the illness of his wife, and, on the 16th of June, 1852, all the company were safely landed in the region of enterprise and progress. Railways, the electric telegraph, and all the developments that two and twenty years had produced, burst upon him with so much interest that it gave vigor to his frame and rejuvenated his whole being. After spending a few days in New York, they went to Massachusetts, to see the "old house

at home," and what remained of its happy inmates. This return of the long-absent brother, his face and form once more erect in the family circle, called forth emotions too big for utterance, and with some of the members of the household it was for minutes we beheld the silent, steady gaze, without the power of giving vent to the feelings of joy which filled the heart.

After a limited stay of four months in his native land, in travelling from place to place, attending religious convocations and enjoying the hospitality of dear and beloved friends, vitality returned to the enervated frame of the missionary, the blood coursed through his veins at a quickened tide; the impetus, an entire change of scene, invigorating from its novelty, and, at the close of his short journeyings, he found repose in the bosom of some beloved Christian family, whose cheerful smiles and hearty welcome brought the tone of his hopeful, happy disposition to the highest point of human enjoyment. Throughout his Journal are repeated acknowledgments of his loving Heavenly Father's care and mercy, and renewed dedications of himself to the service of Jehovah his God.

Having arrived in New York June 16th, the 12th of October, the same year, 1852, found him ready to embark, on the "Wild Pigeon," via Cape Horn and San Francisco, the passage being gratuitously tendered to himself and family by a New York merchant. On the long voyage around Cape Horn, Dr. Bridgman was not idle. He was particularly interested in studying navigation and the law of storms, and ever busy with his pen.

When the weather would allow, and with the

consent of the commander, he maintained public worship on board on the Sabbath; and if he made special efforts among the men, it was always after consulting with the captain, and by his permission. He felt that while the interests of the souls of his fellow-men ought to claim, at all times, his interest and attention, he did not forget that, on board ship, he was only a passenger, and had no right to interfere with the regulations, or go contrary to the decided wishes of the commander. He regarded it as much his duty, in that position, to be "subject to the powers that be" as he would to honor the authority of a civil government but always found his sphere for exercising his vocation as a minister of the Gospel.

Among his papers written on this voyage we find the following letter :

"SHIP WILD PIGEON, Lat. 53° 8', Long. 65° 8'.

Off Terra del Fuego.

"*To the Rev. Dr. Hitchcock, Amherst College :*

"Herewith I send you some specimens of a sea-weed; the sailors call it *Kelp*. A clump of it we have seen all the way since we passed the La Plata.

"At 11 o'clock to day, while becalmed, we hooked up and secured a beautiful specimen that was drifting on the surface of the water; it had been adrift probably for two or three days, and consequently it was not perfectly green. The water of the sea was 45° and the air 40° at the time. The root was a clump, a nest of tendrils, tangled and bound together, and it seemed to have been embedded in the mud, afterwards torn up by a gale, bringing some mud with it. Adhering to it were numerous barnacles.

"There were some half a dozen stems, which resembled the watermelon vine in size and color, though not quite so green. The knots were two, three and four feet, from each other, and at these there were little gourd-like bottles or buoys and near each one of these a leaf. These buoys were almost as large as a pullet's egg, with a handle. The stems were fifty feet long. The leaves two, three and four feet, in length.

"An English naturalist, Mr. W. H. Webster, who was with a surveying party in these seas, remarks that about the island and the cape the sea teems with masses of sea-weed, especially in the rough and open bays. They are gigantic in form, some being three hundred feet in length, some of singular strength and sturdy stems, becoming, as it were, oaks in the sea; others, again, stretch their tough and leatherly substance like hides, so that buckets, bowls, and cups may readily be made of it. Some form ropes and cables to moor boats with; some yield a jelly pure and tasteless like isinglass; far exceeding that of the *fucus crespus*, or carrageen moss, of our shores; and one pretty tinted green *fucus* was very acid. Amid the forests of sea-weed on these shores, multitudes of curious specimens may be obtained. Some yield the most delicate tints and colors, and might be employed with evident advantage. Many of them abound with iodine, and yield it to strong alkaline infusions. The botanical study of these plants, the chemical investigation of their properties, opens a wide and interesting field for research, and one that cannot fail to yield a rich harvest.

"*Jan. 13th*, 1853.—At 4 P. M. crossed the line return-

ing again to the North Pacific!—which we left in February, 1852. Great and manifold have been God's mercies to us. Let us praise Him forever. Increase in us, O Jehovah, the love of Thyself. The love of the Father—the love of the Son—the love of the Holy Spirit forever. Amen. O God, if it please Thee, bring us again to our desired work in China, and give us grace long to serve Thee there!"

Dr. Bridgman with his wife and King-meh, her Chinese pupil, who interested the friends of missions in the United States by her gentle and winning manners, arrived at San Francisco, February 12th, 1853. One of the most interesting features of this visit to this new and growing city, and a region of country very sparsely inhabited, and of no commercial power when he left America in 1829, was, that he was invited, by the Rev. Mr. Speer, missionary to the Chinese, to take part in the dedication of a Christian church for the very people to whom he had gone to the extreme east to publish the Gospel of Peace. His nephew, in writing to him, subsequently says, in reference to this visit and these duties: "The friends of missionary work in China must look with deep interest on this undertaking for the Chinese in San Francisco. The time may not be distant when from this land, and as the fruits of this work, Christian missionaries shall return to their fatherland to proclaim to their countrymen, who are sitting in darkness, and in the Valley of the Shadow of Death, 'the unsearchable riches of Christ.'"

Dr. Bridgman took a day's trip to Sacramento, and on his return, with his family resumed his voyage to China. A passage of thirty-eight days brought them safely across

to Hong-kong. On arriving at Canton, there is the following entry in his Journal :

"April 1st.—Reached Whampoa.

"2d.—Saturday found us at Canton, and received a cordial reception from Mrs. Parker in her own house.

"11th.—Visited cousin James' grave on French Island ; found it in good condition, as described in the 'Daughters of China.' Mrs. B. and self went and returned in Mr. Bonney's boat. He took us to his house on Whampoa, and told us much about his labors among the people of sixty-two villages."

Arrived in Shanghai May 3d, 1853.

"May 19th.—Resumed the work of translation. In thy mercy, O God, grant strength and grace to carry on this work, till the whole Bible shall be in the hands of the Chinese."

The voice of his missionary brethren to him, at this time, and his associates, was, to "proceed with the work, and we bid you God speed: the Chinese need the whole Bible."

CHAPTER XXII.

"It is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein."—EZRA iv. 19.

LETTER FROM A FRIEND ON THE REBELLION — CHARACTER OF INSURGENTS — LETTER FROM DR. ANDERSON — INSURRECTION IN SHANGHAI — ARRIVAL OF MISSIONARIES — NEW HOUSE — LETTER TO MRS. MORRISON.

1853 — 1854.

"NEW YORK, November 10th, 1853.

"MY DEAR SIR,—In characterizing me as 'philosopher and politician,' my father doubtless referred to my *pretensions* rather than my *attainments*. Some years ago, before I had lived long enough to know the extent of my ignorance, I was a little ambitious of those titles, but latterly I have learned to be more modest in my claims, and I am not ashamed to own, that they will by no means stand the test to which you have subjected them. I cannot answer your questions as to the future of China. I stand confounded before the wonderful facts you speak of. It seems to me that we are in the midst of events designed to break the proneness of the human mind to stop short at second causes, and to make us know and feel that there is a *God in History*. It is only in the

recognition of this great truth that any hope for China rises into confidence. The past history of the race furnishes to my mind no clue to solve the mystery which the present condition of that strange people presents ; and yet I do not think it is very difficult to meet the cavils of those, who, having no cause themselves for joy in the dawnings of a better day, would fain persuade themselves that all things shall continue to be as they have been from the beginning. For instance, when the presence and apparent influence of Christian ideas in the Chinese rebellion is spoken of, the whole thing is ridiculed as a humbug, because, forsooth, there is evil mingled with the good. They will not believe that Christian *leaven* has *begun* to work, because it has not accomplished its *perfect* work. This is strange reasoning, and so palpably opposed to all the facts of history, to all the plainest facts indeed of every-day experience, that it never could be employed except by those in whom 'the wish is father to the thought.' It will not be denied, by any student of history or human nature, that in any great movement of the race,—even those which have attracted the largest measure of our reverence, there has been a *great* if not *predominant* mingling of base and mercenary motive. The English Reformation and the American Revolution are cases in point, and if we look at the history of Christianity itself, what do we find ? why, that after the lapse of more than eighteen centuries, its real subjects are still few and far between, and even those not more than *half subdued*. If we would discover the beneficial effects of Christianity, we must certainly look for them elsewhere than in its direct power over the in-

dividual heart. How strange then, that so much more than what eighteen centuries has done, should be required to prove merely the existence of a *Christian germ* ! But if I were capable at all of treating such a subject, it is too large a one to be dealt with in a letter,—I rejoice in the present state of things in China, and am full of hope as to the ultimate result. The great obstacle to the Gospel among the Chinese, has been not so much misbelief as unbelief. There is hope for a man who has an earnest belief, however wrong that belief may be, but a man who believes nothing is in a bad case indeed. If, then, the rebellion in China accomplishes nothing more than to break up the moral stagnancy which has so long prevailed, a great point will have been gained and a way opened for the entrance of life and light. And now let me ask to what, to whom is it, that under God we owe the dawning of this glorious prospect? Is it not to missionary effort and to those, who, in the face of ridicule and despite of seeming small success have been its faithful persevering supporters? Perhaps I give too large a place to a feeling of filial pride, as I think of my honored father's share in the noble work—but if so, I am sure your friendly sympathy will easily excuse the fault. . . . I hope you will continue to write to us as often as you can find time, and I will always be happy to answer your letters. With my kind remembrances to Mrs. B., and with the renewed expression of friendship for yourself, and of deep interest in the success of your ministry, I am, dear sir, most truly yours."

From the *Missionary Herald* we copy the following

from the pen of Dr. Bridgman as his account of the Insurgents after "a visit to Ching-kiang-foo, Nanking, and Wuhú, for the purpose of becoming more thoroughly acquainted with that mighty movement going forward in the Chinese empire." The subject, it will be perceived is connected with the foregoing letter :

"The government of the insurgents is a theocracy, the development of what is believed by them to be a new dispensation, like that to the Israelites under Moses. They most distinctly avow a personal intercourse between the Heavenly Father, and the Heavenly Elder Brother, on the one hand, and their two principal leaders on the other.

"Their government is a mixed form, half political and half religious. It has an earthly as well as a heavenly, or at least a divine magistracy. Their government moreover is a royal despotism. The old imperial style is laid aside. They have no emperor, but a fraternity of kings, composed of a heavenly king, an eastern king, a northern king, and an assistant king. These six royal personages, according to the testimony given to us by their 'brethren' are all now resident at their new capital, which they call Tien-king or 'Heavenly Capital,' and also Shing-ching, 'the Holy City.' The name of the first king is Hung-sin-tsinen, or Tai-ping-wang, 'great peaceful king.' The name of the second is Yang-sin-tsing. While Jesus is the Heavenly Father's first-born son, they say that Hung-sin-tsinen is the heavenly father's second son; and, most shocking to relate, Yang-sin-tsing has, to his other titles, taken two terms, which in the New

Testament are applied to the third person of the adorable Trinity, namely : Kiuen-weisz, Gutzlaff's translation of the Comforter, and Shing-shin-fung, Morrison's term for the Holy Spirit.

"This royal brotherhood claims universal sovereignty on earth. This claim they put forth in language unequivocal. As the Heavenly Father, the Supreme Lord, the August High Ruler, is the only one true God, the Father of the Souls of all nations, under Heaven ; so the Heavenly King is the true sovereign of all nations under Heaven ; and as they all ought reverently to worship the one, so ought they to bow submissively, and bring tribute, rare and precious gifts to the other.

"This new government is characterized, as we saw it, by remarkable energy, order and devotion. There was to a certain extent a community of interests. Wealth and stores were in abundance, and seemed consecrated to the one great purpose of working out their great revolution. Their numerical strength and extent of territory already acquired, are great, much greater than is generally believed by foreigners. Hitherto, and at present, there is in a great measure the process of breaking down, demolishing the old order of things. Truly "the Breaker has come up."

"As to their religious creed, I have time now to say but a few words. While they have acquired much light and knowledge, these are intermixed, as you see, with gross darkness and ignorance. When writing you in May last year, I did not hesitate to say, that they recognized the doctrine of three persons in the Godhead. This, I said, because they had in their hands a version or

versions of the Holy Scriptures and formulas, which they held as true, and in which it is thought this doctrine was taught. But as now informed, I am constrained to doubt if they have any distinct knowledge of the Holy Spirit.”*

On the 26th of January, 1854, Dr. Anderson, the Secretary of the Board, thus writes to Dr. B. :

* * * “We rejoice to hear of your safe arrival, with Mrs. Bridgman and King-meh, at Shanghai. I am happy, also, to inform you, that Messrs. Aitchison and Blodget, with Mrs. Blodget, are under appointment to Shanghai, and are expecting to embark in the first good vessel after the middle of next month. Both of these brethren have been tutors in Yale College, and appear to be well fitted for the proposed mission. On their arrival, we shall have a *fourth* mission in China, and we shall enroll you and Mrs. Bridgman among its members. I take a lively interest in the field to which these brethren are going, and none the less, from what I heard from yourself, Mrs. Bridgman and King-meh! But I suppose the Chinese *women* are not as bright and interesting as the Chinese *girls*.

“It seems to me that the events of the revolution show the importance of perfecting the translation of the *New Testament* first. If I understand it, the new religion of the Chinese is based very much on the first books of the Old Testament. The New Testament should obviously be translated first and revised first. We want, in due time, the whole of the Divine Word.”

* Vol. I. p. 380.

The following is taken from a letter of a friend in Massachusetts, who, referring to the revolution, remarks :

* * * "How great and sudden the change in the prospect of the Chinese nation ! It must be a source of great gratification to know that God has employed you as an agent to bring about a matured translation of the Bible into the Chinese language just at the time when other causes under the same over-ruling Hand had prepared the nation for its free circulation. It is honor and glory enough for one life. Any information relating to the rise and progress of the rebels, and their religious doctrines, whether correct or otherwise, that you can give without interfering with higher duties will be gratefully received."

When Dr. Bridgman returned with his family to Shanghai, in 1853, the duties of the boarding-school were resumed in the old Chinese tenement at Wong-ka-moda, but it was found too damp and unhealthy to be again occupied by all the family, and Dr. B. succeeded in renting for a time a new foreign-built house in a more healthy location on the north-west side of the Whampu river.

In September, 1854, the people in the foreign settlement were surprised one morning to see all the country laborers who went to the Chinese city for employment, returning, saying, the gates were shut and they could not get inside. A local band of rebels had taken possession of the city, and for eighteen months great was

the distress that followed. During that time the missionaries who lived near the wall, where shot were daily sent to and fro from contending parties, felt obliged to remove, and the house occupied by Dr. Bridgman, his family and school, at one time accommodated three missionary families beside. At this juncture, Messrs. Aitchison and Blodget arrived, and right gladly did their elder brother receive them; quite ready was he to divide, by means of screens and wardrobes, the three upper rooms allowed himself and family, and give them a seat at his table in one lower room, which served as parlor, dining and reception room. A mission was begun in Shanghai of the A. B. C. F. M. which Dr. Bridgman had long desired, and a church was formed, to which afterwards native members were added, and of which he was the pastor at the period of his decease. The arrival of these dear brethren was very opportune; it encouraged the heart of Dr. B., he gathered up again his remaining energy, and received a new impulse in the warfare. It was an answer to his prayers; they were men (as we believe) of God's choosing for the work, with whom he could sympathize, and whom he could aid by his previous experience. The second day after their arrival found them at the language, and very soon each in his respective department and sphere, mingling with the people, and trying to confer with them on the Gospel message. But the missionaries could not long retain the premises they then occupied, they belonged to another mission, and were needed for others—what was to be done? Dr. B. said, "I will build." There was a little private money at command to purchase a piece of ground near by—he

would use that and secure the lot. He mentioned his wish in the presence of some commercial friends, they approved of the plan, and said, "Build, and we will help you;" so the lot of ground was secured, and the Lord sent the money that was needful from those who seemed to count it a pleasure to assist in such a work. Dr. Parker, his personal and long-trying friend, was pleased with the proposition. He assisted, himself, and kindly tendered his services among the friends long known in Canton, who all approved and cheerfully contributed. Dr. Parker, after giving the results of his influence, writes: "In the mean time, I think you may venture to proceed with your building *immediately*, and let it be a good one. Mr. — expressed himself as happy in having the opportunity to assist you, as do your other friends."

The house was built; arrangements for the family on the west side, and comfortable accommodations for a boarding-school of Chinese girls on the east, in happy contrast with the low, damp native dwelling formerly occupied. The east wing was built with two stories, containing two school-rooms, a work-room below, and dormitories above for sleeping. In the main building were two other rooms in the same range, opening into each other, which served for a chapel for Sabbath services, also morning and evening prayers with the pupils were held here. This was furnished with benches and a melodeon, the last presented by a kind friend in Boston. Much attention was paid to every convenience and proper ventilation, to secure the enjoyment of health and usefulness. The comfort and accommodation of his young missionary

brethren, who were to live with him for a time, were duly considered, and all were interested in the progress and completion of the new premises.

In February, 1855, the house was ready for its inmates, and, calling some of his friends together for social prayer and other pleasant exercises, this dwelling was received from God and devoted to his service.

The "prophet's chamber," for there was one provided, was first opened to the Rev. Mr. and Mrs. Cummings (and their children), missionaries from Fuhchau on their way to the United States for the recovery of health; and ever after Dr. Bridgman's friends to and from other ports, and some from all parts of the world, shared in the comforts of this dwelling "from the Lord."

His study was after his own mind and plan, and here he applied himself to his life-work of translation, except Sabbath services, when he preached to the school and congregation gathered in the school chapel, and from time to time conversed individually with the pupils and other inquirers. When they gave evidence to his mind of *true* conversion, he baptized and received them into Christian fellowship. The native church numbered between twenty and thirty members at the time of his death. Of these, King-meh, to whom reference has before been made, was the first to come forward, and before her parents and the school renounce idolatry, and acknowledge Jesus to be the Saviour of her soul: she proved an able assistant in leading others subsequently to follow the same Saviour, and at a suitable age she was married to a Christian native, belonging to the Episcopal Mission.

We close this chapter by a letter from Dr. Bridgman to Mrs. Morrison, widow of Dr. Morrison :

“SHANGHAI, Oct. 23d, 1855.

“*My dear Mrs. Morrison :*

“Next to my own family—my kindred by blood—none are so dear to me as my missionary friends ; and of my missionary friends none are more beloved than the Morrison family. John Robert was dear to me, almost, as my own soul. While he lived, and when we were separated, many communications passed between us in writing. What has become of those *he* received I do not know ; a large number of those that *I* received I have handed over to your son here, and desire him to keep them, or to send them to you or to one of his brothers as shall be most agreeable to you and to your children.

“At one time, after his father’s death, John Robert was in no small danger from the influence of irreligious ‘friends ;’ but, aided by conscience and the Spirit of God, he sought the Lord—even Jesus—with his whole soul, kept aloof from worldly pleasures, and, so far as we could judge, became a *new man*. Some of his letters give evidence of this, but the greater evidence of being regenerated—born from above—was *seen* in his life, his daily walk and conversation. He truly lived, for the last years he was on earth, a new life. His own, and his father’s removal from the earth—for they still live—their removal from this scene of their labors, was a sore trial, dear Madam—a sore trial to me as well as to you. Even now I deeply feel their loss. I suppose you read the missionary papers ; by them and your sons, keep up your acquaintance with affairs in

China. Eight and forty years have made great changes here in this old empire. The total number of missionaries—Protestants—which commenced with your husband in 1807, is now 188.”

CHAPTER XXIII.

"Suffer little children to come unto me."—JESUS.

THE MOTHERLESS BABE — THE PARTING — ANOTHER — THE
PASTOR — HIS DUTIES — JOYS — BAPTISMS — LITERARY
CULTIVATION — LOVE FOR THE BIBLE — ITS DISTRIBUTION
IMPORTANT AND OBLIGATORY — ILLUSTRATION.

1855—1856.

IT was on the 24th of October of the year 1855, that in Dr. Bridgman's dwelling, so carefully constructed and arranged by his orderly mind as to be always open to light and ventilation, there came that morning a brighter sunbeam than had ever before gladdened the domestic circle. A young missionary mother* in the neighborhood had just breathed her last, and opened her eyes in a world of unfading glory; she had left behind, her first-born infant, whom for five months only she had been permitted to cherish in her maternal bosom. The Great Giver of all precious gifts had said, "Leave your darling, and come to the 'mansion prepared for you,' I will keep it." Then came a loving missionary sister† to the house of those to whom God

* Mrs. Kloekers, the wife of Rev. Z. Kloekers, sent out by a society in Holland.

† Mrs. Walter H. Medhurst, wife of the missionary.

had not given children of their own, and asked, "Will you take this motherless baby?" There was hesitation in making a reply. The question was repeated. It then seemed to have the force of a command. In vain was pleaded the claims of the heathen to which these missionaries had pledged their sympathies and labors. "Take *this* child and nurse it for *me*!" could such a voice be resisted? As the head of the family, Dr. Bridgman was consulted on the propriety of such a step, to which he replied, "You have now twenty-five Chinese pupils to fill your hands, but you *can try*." This was enough; still, to test further sympathy in view of this new responsibility, the question was put to the Chinese, "How shall this helpless little one be properly cared for, when there are so many other children to whom we are pledged?" King-meh, uttering the voice of the whole, answered, "Do take her, I will help the Chinese nurse."

Ere the sod had covered the form of the young mother the babe was brought in the arms of her nurse, and two hearts, at least, beat in unison to welcome the little birdling from the Lord.

It may be asked, What has this event to do with Dr. Bridgman's life and character? Well, it is one of those golden links in the chain of providences that developed a "perennial spring" in the heart's depths, and a new fountain of blessing. "The child grew," and being received from the Lord for a season, was presented to Him, trained for Him, and proved in that dwelling what has so justly been called a "well-spring of joy."

Hendrina Margo Kloekers was in due time baptized,

and another had to stand in the place of the mother who gave her birth. Her babyhood soon passed, and during this brief period she was fulfilling a mission of love in all that household.

Dr. Bridgman believed in the early conversion of children, and according to that belief he took every pains to impress this opening bud of immortality with love for God and his works. His labors as a translator of the Scriptures were arduous; his attention to the little one, which could only be at short intervals, when he relaxed a little in his other duties, was his recreation. He loved to direct her eye to the flowers, the birds, the domestic animals, the glories of the sunset, and it was when her mind began to develop, and she to prattle, that the members of the family all learned what a treasure it was to have a little child, the motherless, to care for and to love; it was all repaid by her opening graces. In the early morning might he heard the patter of little feet across the hall, and the sound of a sweet voice, "Pease, papa, open de door." She well knew where were the arms open to receive her. Thus this tendril entwined itself about that loving heart, which beat in sympathy as Jesus' did, with all human kind.

As soon as Margo could lisp "Our Father," Dr. Bridgman would take her at noon into his study, pray with and for her, and teach her to pray. She liked the "short prayer," she said, and he never wearied her. At two years she commenced going to church, and would, if tired sitting, stand upon the seat, with her white arm about his neck, or threading her tiny fingers through his hair, but never made disturbance. He called her his "little star,"

from the lines she used to repeat from the nursery songs on retiring for the night :

“ Good-night, little star,
I go to my bed
To seek for sweet rest
While I lay down my head,
On my pillow to sleep
Till the morning light,
When you will be fading
And *I shall be bright.*”

But the time of parting came, too soon ; in her fourth year Margo must seek a more congenial clime. She had been told she was to go in “ the big steamer,” with her *own* dear papa, and for days previous it was pointed out to her from the verandah, and her mind filled with pleasing images of the voyage. The hour arrived, and this foster child, with a basket on one arm, and a doll on the other, was accompanied by two whose love she was not old enough to appreciate, who led her with struggling emotions to the ship. As the little sampan left “ the big steamer,” dear Margo for the last time uttered the sweet “ good-night, papa,” as if she was going to her nursery bed ; but it sent a pang to two hearts as the tendril was torn away. O ye missionaries, who are blessed with children, and are so often called upon to endure this trial, it is well that we learn to sympathize with you. Well might Mrs. Comstock exclaim, when parting with her children for the advantages of their native land, “ O Jesus, we do this for thee ! ”

That missionary dwelling had lost a bright sunbeam.

It was remarked to Dr. Bridgman the following morning, by one who admired his self-command, "I don't know how you can refrain from weeping," when he replied, "*You* do not see my tears."

In process of time, there was another wife and mother, another birth, another death; again was that young missionary friend bereaved of his heart's second choice, and left with a second motherless one; it was Margo's baby-sister Emily. She too, found protection, care, and a home for a season, in the same household that had sheltered the other; she listened to the same loving voice that soothed her with his own baby-song; and when some months afterward that voice was hushed in the silence of death, and those arms could no longer encircle her sweet form, she gazed through the hall where he was wont to carry her, now desolate—the faces that met her eye were sorrowful, the quivering lip and the bursting cry told the grief of that little heart for the form she no longer saw, the embrace she no longer felt and the lullaby that from those sealed lips no longer soothed the ear of infancy.

But her stay was brief; ere twenty moons had performed their round, like him who loved and preceded her to the grave, she obeyed the summons, "come up hither" and dwell with the angels.

"Human experience, varied and million-fold as it appears, spread out on the wide map of the past, is reducible to a single life. Faith writes in the heart the moral poem of that life, and breathes through the soul the music of perfect moral harmony."

But it is proper now to refer to Dr. Bridgman as a *pas-*

tor. Allusion has been made to the arrival of Messrs. Aitchison and Blodget, and the formation of the mission into a church. It was this year that the first native member was added to this church. Among Dr. B.'s memoranda, there is the following: "On the Lord's day, May 6th, 1855, Chinese 3d month, 21st day, King-meh was baptized and admitted to church fellowship." In its proper place, this young Christian Chinese shall tell her own story of being drawn to the cross, and embracing its doctrines. This example of first fruits in Shanghai was cheering, and this young disciple proved a helper in bringing others to the knowledge of the truth. While Dr. Bridgman considered the translation of the Scriptures *the work* to which he was especially called, and for which it was admitted by his missionary brethren he was well qualified, yet the duties of a pastor for which he found some time, particularly on the Lord's day, was exceedingly pleasant, and as from time to time this first native member would find out the state of mind of others, and make it known to her guides, Dr. and Mrs. B., he would take them individually, talk and pray with them, and lead them gently, yet faithfully, into the new path they were seeking.

"September 2d, 1855, Chinese moon 7th, 21st day, Wong-ka-mama, or Mrs. Wong, was baptized and received to church-fellowship, her age fifty-one." (She was a relative of King-meh's.) "On the same day another pupil, fifteen years of age, was admitted, her name Quazee." Mrs. Wong had heard the Gospel, more or less, for two years. One day, passing the door of a missionary's house, she heard him speak of Jesus, and of his dying to save men

from sin and misery. During the rebellion her aged father and son were confined within the walls. A missionary friend was instrumental in rendering her assistance in getting her son out of the besieged city ; but her father was very aged, and the house taking fire, he perished in the flames. She was frequently at the house, and manifested an interest in the Gospel, and led by her young relative, King-meh, to Dr. Bridgman's study, she received the instructions which seemed blessed to her salvation. While he could not speak of a revival of religion, yet the Word at this time appeared to take effect, and this kind of a shepherd's care he exercised over this little flock in no way interfered with his life-labor, but added interest and variety to his missionary duties, and localized them, while his colleagues, Messrs. Blodget and Aitchison devoted themselves, the one to itinerating, and both to preaching.

June 1st, 1856, another pupil joined the ranks of the disciples ; subsequently, the matron of the school, then her two daughters, then another mother. On one occasion, on the 25th September, 1859, a man, with his wife,* his brother's widow, his own adopted little son, and the widow's adopted child, were all received on profession of faith. These persons had been a long time under instruction and on probation ; and it was a solemn season when they were admitted to church fellowship. Family prayer and the daily reading and study of God's Word had been established in that Chinese

* The man had two wives ; from the second he promised to live separate, and no more call her wife. She also embraced the Christian doctrines, was baptized, and received at the same time.

household. Dr. Bridgman frequently looked in upon them, and found them thus engaged, and this man, with some others, educated like himself, for he was able to read and write English, formed a Bible-class on the Sabbath, under his pastoral teaching. Often from that study has the voice of supplication been heard from the lips of this Chinese brother, to the edification of the pastor. Thus, a few were gathered, numbering over twenty, besides one English orphan, thirteen years old, whom Providence had placed in the house for instruction, and with her a Japanese child of Christian parentage needing paternal care. On the same day was also admitted to the Lord's table (for he had been baptized in infancy) Leang-ateh, son of Leang-afah, the child of many prayers, the object of much culture. He was to Dr. B. in the light of an adopted son, and nothing could have given him more satisfaction.

Who will endure to the end, we know not ; but these were a part of the pleasant toils in which the missionary's soul found delight, because the world's Saviour loved them. Amid all this, it may be asked, was there any opportunity for mental culture ? Yes ; there is time given even to the missionary for the improvement of the intellect, but such opportunities are only gained by diligence and economy. The editorship of the *Chinese Repository* had been for years relinquished, and the work brought to a close in its twentieth volume by his able friend, Dr. S. W. Williams, but, still, that talent was not to be laid entirely aside, and there was a way opened for its exercise and improvement in the bi-monthly discussions of the missionaries on various topics connected with their work, also

in the Shanghai Literary and Scientific Society of which Dr. Bridgman was President, and to whose journal he occasionally contributed. This last association was not confined to missionaries only, but scientific travellers from Europe and America were often contributors. An introductory and closing extract from Dr. Bridgman's inaugural address will give an idea of the object of the society.

"Literature and science, next to true religion, are the richest, noblest, brightest ornaments of man. In these, great advances have been made without the aid of revealed truth, but the greatest advances only where literature and science have been cultivated under its hallowed influences.

"Here, in this ancient empire, if I mistake not, it is mainly or solely on account of the absence of such influences, designed evidently by our Creator to give vigor to all the faculties of the human mind, that the Chinese have never been able to rise higher than to a secondary grade on the scale of nations, and that, in their literary and scientific attainments, while quite superior to most of their immediate neighbors, they are yet, taking them all in all, far inferior to the nations of Christendom.

"In assuming the attitude of a literary and scientific body, the members of this Society find themselves in circumstances fitted to inspire a large measure of enthusiasm. Many believe, as well as they may, that, at no very distant day, Shanghai will be one of the great centres of interest, and of influence, perhaps, the greatest, in the eastern hemisphere. As surely as it becomes such, by the presence and the agency of the educated men of

Christendom, all active in their various callings and professions, so surely will literature and science, under the hallowed influences of revealed truth, here find a nursery and a home, and shed forth healthful influences on all sides of us, to the very remotest limits of this vast empire.

"Our incentives to action are great and manifold, and they appear especially so when they are compared with those which surrounded other similar bodies, in other times and in other places. Here we enjoy the old and the new; here is an empire more ancient than any on earth, with literature and science seemingly coeval with its origin; and around us is a population numbering, probably, not less than four hundred millions, comprising full one-third part of the human race.

"Occupying here such high vantage-ground, Gentlemen of this Society, let us not be faint-hearted, nor slack of hand; and, while anxiously commending our work to the benignant care of our God, and to the kind consideration of our fellow-men, let us try, as much as we can, to make all these labors honorable to ourselves, beneficial to our generation, and every way promotive of the divine glory."

While Dr. Bridgman kept himself informed of the general literature and current events of the day, and exercised his observation on all that was passing, as bearing upon the progress of Christ's kingdom, his love for the Bible was intense, and increased with his years and labors as a translator. He studied the characters of the Old Testament saints, made this study his theme of conversation in the family circle, and rejoiced in the prospect of

meeting them before the throne of God. The sublimity of the book of Job had great attractions for him ; his patience under suffering, amid the taunts of his friends, was his admiration. Everything among the Chinese that indicated an interest in the Scriptures was noted down, as will be seen by the following, from a letter to Dr. Brigham, of the American Bible Society :

“ I have an irrepressible feeling that portions of both the Old and New Testament should be distributed at once, just as widely as possible, and that the whole of God’s Inspired Word should be made ready, in good editions, and given wherever there are opportunities.”

“ Now let me state to you a case that has just come to our knowledge : others, similar, no doubt exist.

“ Last year a Chinese, belonging to the neighboring province of Ngan-hwui (the mountainous regions where tea is cultivated, and brought thence to Shanghai), came to this city ; on his return home, he carried with him a New Testament.

“ From a statement made to one of our missionary friends by this man, now again in this city, it appears that the said Testament has been received and read as a sacred book by many of his neighbors, there in the mountains ; seven complete manuscript copies have been made from it, and many more copies of parts, which are being committed to memory.

“ The regions where this man’s home is, are surrounded by high ridges, making a sort of amphitheatre, accesible through a narrow way, easily defended ; there a large community of families reside, engaged chiefly in the culture of

tea, and having much leisure, are fond of books, consequently they eagerly sought for this new book, which, the more it was read, was the more sought. At length it was agreed that no one should retain it more than two days; finally, the resolve was to copy it—as already stated—and commit it to memory.

“The informant says they want the *other* part, that to which the New Testament is the sequel—the Old Testament, which they have not yet seen.

“These people are in close proximity with the rebels, and only sixty or eighty miles from Nanking, about 150 miles from us.

“Thus, my brother, you see how God is putting honor on his own most glorious Word. Oh, it is the strong desire of my heart to make ready all this Blessed Book and give it to all these millions.”

CHAPTER XXIV.

"Love as brethren, be courteous."—1 PETER iii. 8.

SOCIAL CHARACTER — JUBILEE — MANDARIN COLLOQUIAL
— ENCOURAGING LETTERS — CONVERTS — VISIT TO NING-
PO—EXCURSION TO THE SNOWY VALLEY — A MISSIONARY
WEDDING — RETURN TO SHANGHAI — LETTER TO THEO-
LOGICAL STUDENTS.

1857 — 1858.

THE subject of this memorial was eminently social in his feelings; his attachment to his friends was warm and ardent, as well as to the cause he served. The mission band by him was regarded as one family; no sectarian differences that might exist was ever suffered to mar the strongest of all the links in the chain of brotherly love,—attachment to Christ, and his cause, which made them one in aim, object and effort.

The year 1857 formed a stand-point of review in the cause of missions in China. It was a Jubilee year, being on the 5th of September, the fiftieth anniversary of the arrival of the first Protestant missionary, the Rev. Dr. Morrison, and out of all the missionaries in Shanghai, Dr. Bridgman was the only one among them that had had the pleasure of his acquaintance.

It was a season of reminiscences, and to mark the

time pleasantly, he invited them all to his house, numbering seventy-one. There were present out of that number sixty-three, viz.: twenty-five gentlemen, nineteen ladies, and nineteen children. It was a festive occasion, combining religious services and social intercourse. They met in the afternoon; Dr. Bridgman conducted the exercises. After prayer by one of the brethren, he briefly reviewed the labors of the Nestorians in the seventh century, whose "success was limited, and of short duration;" next the papal missionaries, "who entered China near the close of the thirteenth century." Portions of the Bible have been translated by them, and many excellent tracts written; but the entire Scriptures, or even the New Testament complete, he said, "I am not aware they have yet given to the nation."

In comparing the past with the present, he took into view the obstacles to the progress of the Gospel among this great people; their extreme exclusiveness—their prejudices against foreigners—the strong hold that their systems of idolatry have upon them; and came to the conclusion that all things considered, advances had been made sufficient to stimulate his missionary brethren, and the churches at home, to continued persevering efforts, to spread the Gospel throughout the Chinese empire. "To translate, preach and teach the Word of God, to proclaim it abroad by the living voice, and on the printed page in all its fullness, purity and power—this is the work to which, in his good providence, God has been pleased to send forth a long list of his servants, among whom, dear brethren, you and I have been numbered.

"As ours is a high calling, so the trust committed to us

of opening the kingdom of heaven to millions of this empire, is truly one of amazing responsibility, and it behooves us to see well to it, by watching, fasting and much prayer, as well as by great diligence and hard labor,—that the blood of souls be not found on our skirts,—see well to it, that we fail not as we fear have erred and failed, not a few of the Nestorians and papists, who have gone before us.

“Touching our respective duties in this work, collectively, and individually, we all know well enough that we should neither be faint-hearted nor faithless. As much as in us lies, we must all strive to *make* disciples of the Chinese around us. If I do not greatly mistake the signs of the times, and many signal events that have occurred in China, since the labors of Protestant missionaries began here, we have in these providential dealings strong encouragements, all designed to urge us onward with constancy, courage and zeal, fully assured that in due time we shall reap if we faint not.”

The senior member of each mission gave an account of their labors and success, this was interspersed with prayer by one of the brethren; then followed some sacred vocal and instrumental music, and lastly tea was served. It was an evening of pleasant entertainment, during which the children added no small part to the enjoyment of the “Missionary Jubilee.”

The translation of the Scriptures this year was carried forward by Dr. Bridgman alone, Mr. Culbertson being absent on a visit to the United States; “one half of the New Testament, and the books of Genesis and Exodus,” he remarks, in a letter to the Secretary, “have been ren-

dered into the Colloquial Mandarin ; the Psalms are finished, and I am now upon Ecclesiastes."

" You ask, what is meant by the Colloquial Mandarin ? It is a mode of speaking, and also of writing, used at court, and by all the officers and literary men in all parts of the empire. It will carry the traveller (if he speaks it well) all over the country, and enable him, when he speaks, to be understood by all the officers and all the educated men, and also by multitudes of the illiterate.

" With us (in our native tongue) there is much less difference between the book style and the colloquial than with the Chinese. Their sacred books are written in a style so concise and involved, that when read to an audience, scarcely one common man and but very few of the educated men can understand what is uttered any more than if it was Greek or Hebrew, but the Mandarin Colloquial is more simple, can be spoken, read and understood by the educated and not a few of the illiterate."*

With reference to the success of the Gospel at Amoy, at which Dr. Bridgman greatly rejoiced, a few extracts from letters addressed to him by one of the missionaries, may interest the reader. Speaking of the field, the writer says : " Here we have everything to stimulate, not merely the ordinary motives for engaging in this glorious work, but the incentive of success. You allude to the character of the converts at Amoy—they are meek, humble followers of Jesus, babes indeed, when we think of their knowledge, but some of them strong men in their love to Jesus, loving the Word of God most

* *Missionary Herald*, 258, 259.

fervently, and studying it most devoutly, given to prayer and to the ministration of the Word. There is not a member of our church upon whom we cannot call to lead in prayer; they study the Word daily, meeting every evening by themselves for that purpose. The examinations are most carefully carried on, far more so than in most cases at home—their reception into the church, is even after the scrupulous care in the examination frequently delayed that greater proofs of a change may be manifested—and then none are ever received without full consent of the elders of the church; giving up their ancestral tablets, and the withstanding the opposition of friends is of itself no small proof of the genuineness of the work. My conclusion is this, that there is far less doubt of the work of God being manifest in them, than in the major part of churchmembers at home.

“Blessed be God, that you are gathering fruit from your pleasant little group—never can I forget them—nor am I disappointed that some of them are coming out on the Lord’s side; your faith, your labors, and your prayers cannot fail of obtaining the blessing of the Lord of the harvest; this was my thought while enjoying your kind hospitality, this, as I have thought of you and your work since I left you.” * * *

During the year 1856, Dr. Bridgman visited Fuhchau. He returned to his home after a fortnight’s absence, saddened by the death of a dear missionary sister, Mrs. Doolittle, and Mrs. Peet soon followed. Of that city, however, he writes: “Fuhchau, every way considered, is one of the best fields in China. It is a healthy place, the surrounding scenery is most beautiful, and there is

in that city 'much people.' Whether it will escape the disorders and calamities of civil war or not, it is impossible to foresee. God will direct and make all things work for the good of those who trust in him.

"That there have been no more fruits in that mission, should not dishearten any one, only let the missionaries there labor on with increasing faith and zeal; while there is also increased faith and zeal in the churches among the friends of that mission at home, and converts will be multiplied. I most confidently anticipate the day when it will be no less a harvest field than Amoy."

In November of this year, Dr. and Mrs. Bridgman made a trip to Ningpo, a visit long talked of, a change they particularly needed, having been for seven years since their return from the United States pretty closely engaged at their work. They were accompanied by Mr. Aitchison and Miss Conover, the latter belonging to the Episcopal mission. A night run of a few hours brought them to the hospitalities of Mr. and Mrs. Way's dwelling. The labors of the mission to which these friends were attached, had been greatly blessed by the Spirit of God; their schools, so beautifully trained to vocal music, the meek and lowly walk of many of the converts, the attentive audiences of heathen under the preaching of the Gospel, all deeply interested the travellers, while the recent triumphant departure of Mr. Quarterman to his reward by a most virulent disease shed a softening, subduing effect upon the feelings, as the missionaries from their different boards communed together of their joys and sorrows. Added to the pleasures of this visit was

a trip to the Snowy Valley of two nights and two days, in which there was variety in the mode of travelling, first by boats rowed by men ; second, by mountain chairs, with an exchange of coolies, who took us up the steep mountain paths with steady step and even carriage, while beneath their steps were deep ravines, verdant dells, with clear and limpid falls of water. It was once asked : " Can there any good thing come out of Nazareth ? " and the inquiry is now frequently made, is there any pretty scenery in China ? There could be nothing more wild and beautiful than the mountain passes leading to the summit on which was a Buddhist monastery. From this elevation, called the Snowy Valley, there was a fall of water not unlike that on Catskill mountain. We took lodgings at the monastery, and having made our arrangements for the night, walked out for a stroll to the point where the waterfall descended ; it was a deep gorge, and so deep, that the stream looked like a line of light. A Chinaman approaching the precipice nearer than he intended, was seized with trepidation and fear, and starting back, gave thanks to his gods that he was not precipitated below.

We returned to our evening meal, supplied from our own stores of pic-nic provisions, after which we passed the time in cheerful intercourse till the hour of rest. Isolated from all the rest of creation on this mountain-top, our position was novel ; quartered in an idol temple, with all its mummeries going on below ; in an upper room, by a glimmering lamp, we drew enjoyment from our own resources, which some of the company, now in the angel-band, furnished from rich stores of wit and good humor

The morning dawned bright and lovely with its eastern autumn tints and cool breezes, and we prepared to return ; we had lodged in an idolatrous temple, but we had not forgotten the God whom we served ; the prayers and songs of Zion's children had ascended from that mountain-top, and we, enlivened and invigorated, must not abide here longer. A new and unique mode of travelling awaited us ; it was on *rafts*, but all gave variety to the excursion.

On descending the hill we were all pedestrians, and as we passed through the villages were objects of curiosity, some of the children vieing with each other who should run on ahead first and get the best look in our faces. Their remarks were quite droll ; if there are young persons in the company you will hear perhaps the expression "*chu-lae-se*," "very handsome" ; of another, "they are old," "what lion feet," "how white they are," and they call their neighbors to see the barbarians, until a large company is collected. They accompanied us until we were securely and comfortably seated on the *rafts*, which, with the aid of a Chinese with a long pole, were pushed along over the surface of shallow water, the bottom covered with the clearest pebbles.

After a day's sail, during which we took our lunch, talked, sang, and enjoyed all that we saw, we reached our boats, which, in a few hours, brought the party back to Ningpo.

Two or three more days passed, and there came a *wedding* ; a widowed missionary, the dear friend of the beloved Aitchison, united to the orphan daughter of a missionary laborer in India. It was a joyful occasion,

as such seasons ought to be, save for the pouring rain, for it seemed as if there were windows in heaven opened literally and a sheet of water descended. The river must be crossed in a shallow, rough boat (very unlike the beautiful ferrying-steamers in this country); then a long ride from the church to the bride's residence with coolies, who, not understanding Shanghai language, brought out the sedan to the river again, nearly where we landed; but "variety is the spice of life," and a little patience with Chinese, coolies, and the use of signs, the universal language where words fail, added to perseverance, will overcome many a perplexity.

At this wedding, Dr. Bridgman met with some old friends of early acquaintance, in China; he was called upon to make an address, which in his turn he did, to contribute to the general enjoyment, and at the appointed hour the bride and groom took their leave for a country excursion.

A stay of three weeks in and about Ningpo was sufficient to resuscitate the energies of the missionaries, and they returned cheerfully to their labors.

We close this chapter by introducing a letter from Dr. B., published in the *Boston Recorder*, addressed

To the Christian Students, Collegiate and Theological, at Amherst and Andover, Mass.

DEAR BRETHREN :—While in his infinite mercy God has been moving upon the hearts of thousands and thousands among the churches in America, he has, at the same time, in his inscrutable providence, been opening a way of access to all the 400,000,000 of China. Before

this reaches you, the news of the conclusion of the four treaties—not indeed at Peking, but at Tientsin, only seventy or eighty miles from the capital of this Empire—will have been reported through Europe, and in the United States. The Russian Treaty was signed on the 13th of June, the American on the 18th, the English on the 26th, and the French on the 27th—in behalf of the Chinese on the one side, by Kweiliang and Hwashana, two high officers of the Emperor, and on the other side, in behalf of the four Powers respectively, by Count Pou-tiatine, the Hon. Mr. Reed, Lord Elgin, and Baron Gros.

According to the stipulations of these treaties, and immediately upon their ratification being made known in China, *it shall be lawful and right for Christian missionaries, without distinction of denomination, to travel and reside in all parts of the Chinese Empire, preaching the Gospel wherever they please, and without molestation ; also the Chinese, in like manner, shall be allowed to profess and practice the religion of Jesus Christ.*

These, with other stipulations of the four treaties, taking them all in all, provide for Christianity the most full and perfect *toleration*, at the same time securing many and large facilities for its promulgation.

As in times past Roman Catholics have been persecuted and proscribed, and their property confiscated, a clause in the French Treaty provides that “whatever has been heretofore written, proclaimed, or published, in China, by order of the Government, against the Christian faith, is, by said Treaty, wholly abrogated and nullified in all the provinces.”

It is very remarkable that the plenipotentiaries of the four greatest Christian powers on earth should so stipulate and provide for the furtherance of the Gospel of God. Truly, it is Jehovah's hand. He has willed and caused it so to be done; and the work is marvelous in our eyes. For this wonderful opening, we will bless his holy name, and take courage.

And what now, by this providence, does God say to his people—the churches collectively, and all the disciples of Christ individually? Often, as now, He has spoken as well by his providence as by his word, and when He speaks in a voice so plain, and in a manner so wonderful, we should be especially careful not to mistake his message. All things are his—lands, houses, ships, merchandise, silver, gold, all products, whether of the earth, or sea, or of the hands of man, and all people. Nay, our very bodies are his, and we are required to present all—even our bodies, as living sacrifices, holy and acceptable with God, as our “reasonable service.”

We, in China, having long been praying and watching for an open door of access to all this great people, feel that we should be found wanting in our duty, if we did not send forth the Macedonian cry as far as we possibly can. To you, in our *Alma Mater*, and our school of the prophets, surely I may call—come, and come soon, as soon as possible. Go to the churches, to the pastors at home, to the Missionary Societies and Boards, and say, “Send us,” “Send us to China.” Brethren be firm in your purpose; and if the churches will not send you, try to find other means to come, determined that you will preach the Gospel in the regions beyond.

Cases have been known in which young men, in circumstances like yours now, have thought and felt that the work would all be done before they could get into the foreign field ; others have felt that they had not the proper qualifications or endowments for foreign missionaries ; and others have believed they could do more at home. But I ask you, how is it written in the Great Commission ? Does the language, " Go ye into all the world," apply to you, or does it not ? Here I must leave you to judge.

As the matter stands at this moment, we are here in China, some eighty or ninety Protestant missionaries, with a population, as I have already said, of four hundred millions. And how many will this give for each of us, if equally apportioned ? And when thus divided into parishes, how will these compare with the parishes in the United States ?

It does seem to me, not only that all our young men fit for the ministry, with rare and few exceptions, should go to the heathen, but, also, that considerable numbers of pastors should, by their flocks at home, be sent out to help us. There is not equality in these labors. The obligation to convert the heathen is imperative, and rests on all alike. In one of the articles of the new American Treaty, now on its way to Washington, are these words : " The Christian religion (to which the article refers) teaches its professors to do to others as they would have others do to them." Stop ! I find, on turning to the translation, that the language runs thus :—" The principles of the Christian religion, as professed by Protestant and Roman Catholic churches, are recognized as

teaching *men* to do good, and *to do to others as they would have others do to them.*"

Thus it is in the "bond," the new treaty. You know, and every true Christian knows, that the declaration is true, and we know, too, that if we do not *act thus*, we fail to honor, as we ought, our faith, our profession, and our glorified Saviour.

I have it in my heart, dear friends, redeemed and beloved of the Lord Jesus, to argue this point of duty. But my hand is weary, and other duties—duties to this people—demand more than all my strength. To you, therefore, I must write *adieu*. May the Good Shepherd direct you all in the right way.

Yours faithfully and affectionately,

E. C. BRIDGMAN.

CHAPTER XXV.

"And in the end of years they shall join themselves together, for to make an agreement."—DANIEL xi. 6.

THE NEW TREATIES — DR. BRIDGMAN DURING THE NEGOTIATIONS — MR. MACY — HIS SICKNESS AND DEATH — MR. AITCHISON'S SICKNESS, DEATH, AND BURIAL — SHANGHAI CEMETERY — DEFEAT OF THE ENGLISH — SADNESS — LO FAMILY AND SON OF LEANG-AFAH — REBELS APPROACH — ANNUAL REPORT — ENCOURAGING ADDITION TO THE LITTLE CHURCH.

1858 — 1860.

FROM the Mission Letter, July, 1858, it appears that important events had taken place, which deserve a passing notice :

"The treaties recently signed at Tientsen, between China on the one hand, and the four great powers of the West—England, France, Russia, and the United States—on the other, furnish matter for devout thankfulness to God. The prayers of some now bowing before the throne above, and of many still bearing the heat and burden of the day, are answered. A wide breach has been made in the wall of exclusiveness, which so long interposed a formidable barrier between the heralds of salvation and the perishing millions of this empire. Henceforth, no jealous official or prejudiced populace

will have the right to say to the advancing tide of gospel truth : ' Thus far shalt thou come and no farther.'

" When we recall the circumstances under which Morrison commenced his labors at Canton, and the bitter persecutions to which the first converts there were exposed, have we not reason to exclaim, in view of the language to which the imperial seal has now been affixed : ' What hath God wrought ?' That faith which, only fifty years ago, was proscribed and outlawed, is henceforth to be respected and defended, while its adherents, whether native or foreign, are permitted to extend its triumphs into every part of the emperor's wide dominions."*

During the negotiations, carried on between the allies and the Emperor of China, Dr. Bridgman took a deep interest ; he was well acquainted with the plenipotentiaries from the different countries, and frequently enjoyed the satisfaction of doing them a favor in the way of translating official documents, if the secretary was absent. He took pleasure in inviting them socially to his house, and they were often glad to have his opinion as a man who understood the character of the Chinese, and the bearing of the great political movements of the day upon them in their intercourse with foreign powers, but in all these civilities which, as a Christian gentleman, he would reciprocate, yet were they never suffered to draw him from his work, or to detract from his character as a laborious missionary of the Cross.

This year Mr. Macy, formerly the beloved teacher of the Morrison E. Society's School, joined the mis-

* *Miss. Herald*, vol. liv. p. 364.

sion at Shanghai, and was welcomed cordially by all as a fellow-laborer. Every such accession strengthened the hands of the elder missionary, and gave a new impulse to his efforts. But Mr. Macy's course was soon brought to a close. It was in April, 1859, that he was seized with the confluent small-pox. Mr. Aitchison, who, with Mr. and Mrs. Blodget, watched over him with untiring love, writes: "Everything which human skill and kindness could suggest was done to prevent the fatal termination of a malady whose *progress* could not be arrested, but all proved unavailing. His mind was filled with exalted and comforting views of the perfections of God and the love of Christ, and these were the themes which oftenest employed his tongue. All was peace and serenity."*

The following letter from Dr. Bridgman on Mr. Macy's death was published in the *Boston Recorder* for July, 1859.

SHANGHAI, April 15, 1859.

To the Editors of the Boston Recorder:

Our hearts are saddened, as yours will be, when I tell you that another standard-bearer has fallen. Our dear brother and fellow-laborer, the Rev. William Allen Macy, has been taken from us. He died, on the morning of the 10th inst., of the small-pox. He had nearly completed his arrangements to advance into one of the northern provinces, and there, in some of the many regions beyond where Protestant missionaries have yet gone, to plant the standard of the Captain of our salvation.

* *Miss. Herald*. vol. lv., p. 251.

At such a time and under such circumstances, he being taken from us, we naturally, almost instinctively, turn to our young brethren in the ministry, and to those who are about to enter it, anxious to see who of them will hasten to take his place, and not only to fill the gap, but help to extend our lines and build up new stations all over the eighteen provinces of China Proper. His death is a heavy stroke, a severe affliction, a sore trial, a grievous bereavement, a solemn chastisement—not springing from the dust, but laid upon us by the hand of our God.

And what is the voice of God in this mysterious providence? Christians have long been praying that China might be opened, and they have sent forth a few of their sons and their daughters. God has heard their prayers, and has opened this wide and populous empire. He has blessed and is blessing the labors of his servants. There have been probably more converts during the six months just past, than during the first half century of Protestant missions in China. At such a time, God calls away some, and now lays this our brother down in the grave. Yet the mandate remains, preach the Gospel to every creature, disciple all nations.

Now why it is that so large a part of the professing people of God can stand aloof from this work of their Divine Saviour, it is hard to understand. Of his people, of his followers, Christ says, "By their fruits ye shall know them." We have heard a great deal about the great revival of 1858, and recognize in it the good hand of our God. And now we are looking for its abundant fruits. In this solemn providence, the removal of our

dear brother, is there not a silent voice,—*Come, come forth quickly, and hasten through the provinces, proclaiming the Gospel, distributing the Bible, pointing these 400,000,000 to the Lamb of God that taketh away the sins of the world?*

To some extent, very small as yet it may be, yet to some extent, we seem here to be enjoying a season of refreshing from the presence of the Lord. There have been converts recently in nearly all our missions. On the first Sabbath in this month, one in Mrs. Bridgman's boarding-school, came forward and professed Christ. She is the fourth convert in our girls' school. At nearly the same time, a young Chinese, taught to read the Bible many years ago in Penang, and till recently wholly unmoved, has come forward and appeared to be a new man, anxious to follow Christ. Are these not good signs, unmistakable tokens, of God's presence?

In this probationary world of sin and temptation, none are safe, none destined to honor and glory in the life to come, except converts to Christ, God's elect. Others may live long on earth, may have great possessions here, and receive great honor of men; but when their bodies return to the dust and their spirits go back to God, who gave them their being, and gave his Son to be a ransom for the soul, then, having neglected that great salvation, eternal shame and horror must be their portion, "where their worm dieth not and their fire is not quenched." During the past few months, since the great revival began, hundreds, and thousands, and tens of thousands have been converted, brought into the fold of Christ, have

resolved to be the Lord's people, and have professed him to be their all in all.

Should this note fall under the eye of any such, let me beg of them, in behalf of these unconverted millions, to fulfill that law of love now incorporated into the new treaty with the Chinese, "whatsoever ye would that others should do to you, the same do ye to them." Let me beg, also, that they will keep in mind the exhortation of the apostle, to present their bodies living sacrifices to the Lord. Not only are all the treasures of the earth—all gold and silver, all the beasts of the field, all the products of the land and of the sea, and all merchandise—the Lord's, but our bodies and our spirits are his likewise; and none can be safe, and none blessed for ever, except such as are consecrated to him.

This consecration is urged, not by command alone, but also by examples, both divine and human.

The reader will naturally anticipate the first, our only divine example, given us by that adorable Saviour, who, though rich, yet for your sake he became poor, that ye *through his poverty might be rich*. I beg you to turn to your Bibles and read this text and its context, and its corresponding texts; then pray over the subject and look at the heathen world, the two hundred million souls in India, the four hundred million souls in China, and the twenty million in Japan; and when you have numbered all these and other millions in Cochin-China, Siam, etc., etc., *then* resolve and act; *act* as in the light of eternity, and with the certain knowledge that you shall reap according to what you sow, and that the heathen cannot hear without

preachers. Let us beware lest the blood of souls be found on our skirts.

Of human examples, two must suffice. Robert Morrison, immediately on his conversion, consecrated himself unto the Lord, and his prayer was "that God would station him in that part of the missionary field, where the difficulties were the greatest, and to all human appearance, the most insurmountable."

At the time of his conversion he was an apprentice in the humble capacity of last and boot-tree maker, and about the age of sixteen. There, in his father's workshop, he at once began his studies and his Christian labors for the conversion of others. He worked with his hands twelve hours a day, often with the Bible open before him. The very next day after his apprenticeship was completed, he entered at Hoxton Academy, and from thence, in due course, he went to the Theological School at Gosport; and in February, 1807, just after completing his twenty-fifth year, he bade farewell to his friends and his native land, and came alone, single-handed, and without any earthly acquaintance, to pagan China. Here, with his armor on, late in the evening of August 1st, 1824, he laid down to rest, in the twenty-seventh year of his missionary work, and in the fifty-third year of his age. He had no property, nothing but his own hands, to start with,—for his father's family was poor, and, what was more, at first opposed to his being a missionary. But he had devoted himself a living sacrifice to the Lord.

In respect to self-consecration, William Allen Macy was like Robert Morrison. He was hardly one-and-twenty when he first embarked for China. This was his chosen

field, and here, on the morning of the 10th inst., as already stated, he was, in the prime of life, called away, we doubt not, to fill the shining ranks of that "great cloud of witnesses," by whom we now, like the Hebrew Christians of old, are surrounded. He had had some property, but that he was giving away freely for the Gospel's sake, and was laying aside every weight, that he might run the Christian race. He was expecting, in a few days, to start with brother Aitchison for the north of China.

Our hearts, I repeat, are saddened, for it is a severe affliction, a solemn chastisement. Who will come over and help here in the Lord's work? The fields are whitening for the harvest.

Since the formation of the new treaties, a great impulse has been given to commerce. There is no lack of capital. Commercial agents here have funds, thousands and tens of thousands, urged upon them; and merchants and houses of business at home are zealously improving these new openings. For these purposes, men, young and old, are not wanting. When the consulate, here in Shanghai, was recently vacated, and the fact was known in the United States, *scores of candidates* were pressing forward to secure the appointment. Truly "the children of this world are in their generation wiser than the children of light." Even Christians, too, are often wiser and more zealous in worldly than in spiritual things.

Truly things ought not so to be. We not only need more men, but some of our missions are sadly short for funds—not only for Bibles, and for tracts and the appliances for their distribution, but almost for daily bread. There are many commercial houses here, in this city,

whose current expenses greatly exceed those of all our missions put together; and one of our own government vessels, the Minnesota, on her cruise to China, cost daily more than all the entire missions of the American Board.

In regard to the conversion of the world, there is indeed a dawning, yet a "great awakening" in the churches, in regard to missions, remains to be seen. May the Holy Spirit descend and hasten it, and the sons and daughters of Zion awake, put on strength, and come up to the Lord's help against the mighty.

Yours, and in sorrow,

E. C. BRIDGMAN.

"Three of his pupils, who were in the school of the Morrison Education Society resident at Shanghai," says Dr. Bridgman in his Journal, "viz.: Tsen-awan, Tong-aku, Tong-afoo, erected at their own expense a monument to his memory as a voluntary offering of love and respect.

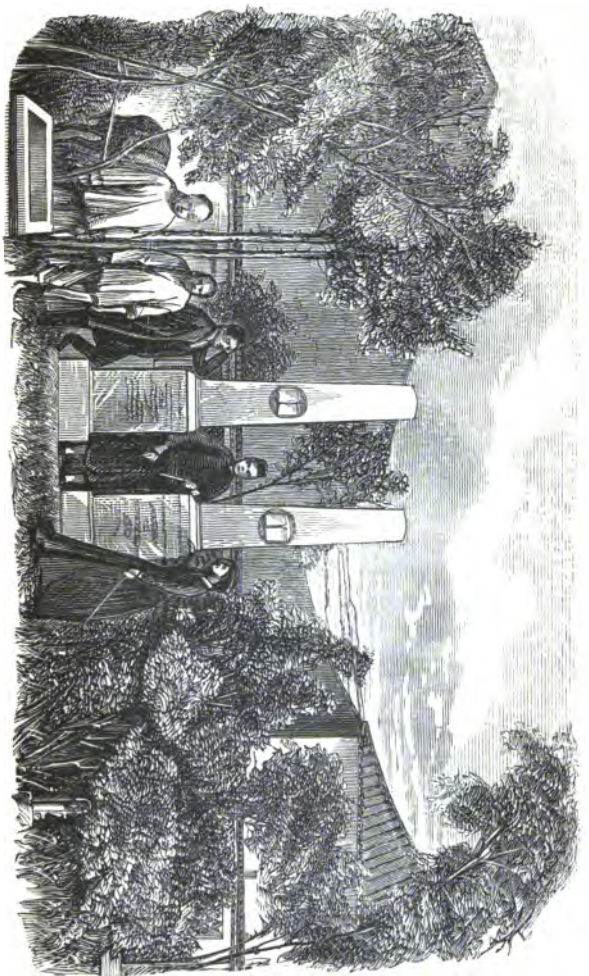
"The sympathy, care, and strength necessary by that bed of sickness, told upon the health of those who discharged these duties, especially of Mr. Aitchison, and he, still wishing to carry out his desire to find a field of labor in the north, continued the study of the Mandarin dialect with that view, and accepted, with the advice of the Mission, a place in the American Embassy, then about to proceed to Peking." "He was taken sick," Mr. Blodget says, "August 4th, having been eight days in Peking. He died the 15th, on the way to the sea-board, died in a palanquin, and was buried in the gulf of Pechili."*

* *Miss. Herald*, vol. lvi. p. 25.

The accompanying plate gives a view of the cemetery at Shanghai, and the two obelisks mark, one the grave of the good Mr. Macy, the other is like it, erected by his missionary brethren, to the memory of the beloved Aitchison. The picture represents a visit made in the spring of 1861, by Dr. and Mrs. Bridgman; the Chinese between the obelisks is a baptized native from Mr. Blodget's church. On the left, leaning on his hand, is Dr. Bridgman who had been at great pains to have them put up on a platform of granite. The other two figures are coolies, and in among the shrubbery is a horse. Dr. Bridgman's attitude and his countenance wear a more saddened aspect than was his usual expression, and no wonder, when contemplating the removal, within six months of each other, of two such useful, beloved brethren in the vigor of life from the mission field. With the fall of the autumn leaves his own spirit was borne, as we believe, on angels' wings, to his heavenly mansion, and his dust sleeps by the side of the table-like stone in the front of the picture.

Dr. Bridgman was exceedingly *hopeful* in his disposition; but in the following letter, under date of October 3d, 1860, alluding to the defeat of the English, and the failure as to the expected ratification of the English and French treaties, as well as to the bereavements of the mission, and the hope deferred of seeing new laborers, he says, all these events "have made me *exceedingly sad*, and must in part account for my unusually long silence.

"Now these afflictive providences, and these untoward events, it may not be possible for us fully to understand; but what we know not now, we shall know in God's



SHANGHAI CEMETERY.

good time. He does all things well, is his own interpreter, and in his own best method will lead his elect to honor, and endless blessedness. Out of all these dark clouds He will cause light to break forth, and bring forth good from what now seems sad and disastrous. The day of China's redemption draws nigh. If I am not wholly wrong in reading the signs of the times, the day is not very distant when China shall be opened in good faith, and her sons and her daughters in large numbers become obedient to the faith of Jesus.

"Yesterday the number of communicants in our church was doubled, there being now in all fourteen who have avouched Jehovah to be their God and Jesus to be their Saviour. Of these last seven, two were pupils; one was the only son of the late evangelist Leang-afah, while the others were all members of one and the same household. A solemn and joyous Sabbath day it was, and especially interesting was it to me, it being the last day of thirty years' service under the direction of the American Board; my commission as a missionary to the Chinese bearing date October 30th, 1829.

"Respecting the Lo family, and the son of Leang-afah, it would be pleasant to trace out the successive steps by which they have been brought to Christ. As they seem to be genuine converts, we rejoice over them, though it be with much fear and trembling. They are as the feeble, tender lambs of the fold, especially needing watchful care, and effectual, fervent prayer; for it is only by God's grace that they can stand and be saved. Little do our friends in Christendom know to what temptations and trials the first converts are here exposed,

from what evil influences and depths of sin they have been rescued, or what are the anxieties which come upon those who watch for their souls."*

August 27th, 1860, Dr. Bridgman wrote to the Committee regarding the rebels: "For some days past, there have been all the symptoms of a storm. The insurgents are not desirous of coming in collision with foreigners, but are anxious to occupy the city of Shanghai, now defended by the Allies. They are reported to be 30,000 strong, fifteen or twenty miles distant. If they come, we foreigners, as well as Chinese may be involved, and the conflict must be dreadful indeed. We do not seem to be exposed here, as foreigners were, some two years ago in India; the circumstances of the case, too, are all different. However, we may have to suffer, and are endeavoring to arrange for a safe retreat, so that if the storm comes, we may, if possible, escape its fury."†

Again, on the 4th September, Dr. Bridgman wrote to the same: "The storm that threatened Shanghai, and hung in the distance for some days, about the middle of last month, passed off without the slightest damage to person or property by the insurgents. The alarm, however was truly great, and we with our neighbors were in a very uncomfortable situation; not that we feared the rebels, but vagabonds, native and foreign, that gathered thick around us.

"Separated from the city and foreign settlement by a broad creek, we were wholly without material protection by day and by night. Most of the ladies and children found refuge on board American ships, near by in the

* *Miss. Herald*, vol. lvi. p. 90.

† *Miss. Herald*, vol. lvi. p. 375.

river, while the gentlemen kept watch, ready to abandon our houses at short notice, in case of an attack in force.

"I was one of the very few who would not arm. However, on the night patrol, I took my turn, and was prepared, with Bp. Boone and Mr. Culbertson, to go out with a white flag, and meet the insurgent chiefs in case of their near approach, and only in such case.

"Good and bad are strangely blended in this great movement, and in regard to many particulars we are still ignorant of what they really are. These people are, in some things, not unlike the camp of Israel in the desert—more like a mighty host than a Christian State. Some persons can only see in them unmixed evil, others go to the opposite extreme. But God's ways are not as our ways. He has gracious designs, and China will not be forever excluded from the blessed influences of his glorious Gospel. I do hope and pray that our young men will not keep back because all is not bright and clear. If storms come, our Master will ride upon and direct them all."

September 18th, referring to the contest between European nations and China, Dr. Bridgman goes on farther to say: "The struggle is one of those, in the course of human events, called unavoidable; because such are men, that they will rather die than yield up their old habits and old opinions. Long have the Emperors of China sat in the place of God, and received honors and homage due to none but Jehovah. In this the multitudes of China have acquiesced, and some foreign states as well. The allied ministers, it is presumed, have dissented. Strong principles are therefore at stake; and so the whole matter is to be settled by a trial of

physical power. I have little doubt that the Insurgent Chief entertains—and if he does not some of those about him do—quite the same opinions, universal supremacy, universal homage, etc., etc. I rejoice that the crisis has come, because its coming shows an advance, and in the right direction.

“We do need more men, and they ought to be now on the field. The existing disorders should not deter one man for a moment. Do, *do* send them forth. Our daily earnest prayer to the Lord of the harvest is, that He will send them.

“I do not anticipate a recurrence of the past or similar difficulties here. Our labors go on with no very serious interruption, yet not wholly unharmed. These jars and joltings make us extra work, and sometimes set our work—our train—backward, or off the track.”*

In the Annual Report, we gather the following: “My principal work has been translatorial, and in connection with the Rev. Mr. Culbertson. The Psalms are now ready for the press; also Proverbs, Ecclesiastes, and the Song of Solomon. The historical books are nearly through the press, and will soon be published. New editions of the Pentateuch and New Testament are already wanted. The book of Job and the Prophets come next; and if life, health and opportunity be continued, we trust we shall, ere long, see the whole Bible issued from the press in Shanghai, under our joint care, in various forms and sizes of type, such as shall meet the wants of all classes of this numerous people.

“The little church in our house, by the blessing of

* *Missionary Herald*, vol. lvii. p. 27.

God, has been prospered in its graces and in its numbers. All, without exception, so far as we can discern, have continued steadfast in the faith, with increased fruits of the spirit. The last one added by profession, on baptism, is the younger sister of King-meh. Four years ago, on account of attachment to the religion of her parents, this younger sister left our house, so that with them she might serve the gods of their country. But the Holy Spirit was pleased, after this withdrawal, to visit her, causing the truth she had already learned to touch her heart and to bring her, as we hope and believe, to Christ."*

* *Missionary Herald*, vol. lvii. p. 259.

CHAPTER XXVI.

"MIZPAH." *"The Lord watch between me and thee, when we are absent one from another."*—GENESIS xxxi. 49.

ADDITIONS TO THE NATIVE CHURCH — LETTER TO A SISTER
— DEATH OF A TEACHER — RECOVERY — LETTER TO DR.
BRIGHAM — FROM REV. J. S. B. — FROM DR. B. TO MR. D.
OLYPHANT — FROM THE SAME TO MR. E. M. OLYPHANT.

1861.

DURING the last year of Dr. Bridgman's life (1861), there are recorded in his memoranda, several baptisms and admissions to the native church, among them is Anne C. Bolton, March 17th, an orphan English girl, aged thirteen years, who was in the family under instruction. She had in her early childhood been faithfully taught by a widow lady in Sheffield, England, and impressed with religious truth, and wished to confess Christ before the world. On the 25th, an aged widow (a Chinese) was received, and in consequence of the indisposition of Mrs. Bridgman, the communion service instead of being in the school chapel, was held in an upper room. June 23d, another person, through the efforts of the Lo family, was brought in, but having to leave Shanghai for Ningpo, she had a letter of commendation to the native church under the care of the Presbyterian Board.

July 14th, another pupil and her mother joined the ranks of the disciples ; also, the second daughter of the matron of the school. Mr. Lo's servant woman was, on that same Sabbath, baptized, and then offered for the same ordinance, her little son of four years, and infant seven months, making four adults and two children at one time, constituting a church of native communicants twenty-three, Dr. and Mrs. B. and the English girl, with one from Mr. Blodget's church, in all, twenty-seven, and four baptized native children. It was, though it will appear small to American Christians, worth the labor and the toil ; for the preaching of the *cross* is the power of God to the *Chinese* as well as those in Christendom.

In the spring Dr. Bridgman was called upon to encourage and care for his wife, who was for weeks confined to her room with a bronchial affection, and from these intimations expected to leave her husband to labor on *alone* ; but through the blessing of God upon his assiduous, untiring, affectionate attention, a measure of health returned, so that she resumed her duties. He writes to a sister in New York under date of March 6th :

"So now you have once more a *fraternal* epistle, from this far-off land—even the Land of Sinim. We have many and great blessings ; the last year, 1860, was full of mercies, among which a measure of health enjoyed by us both, giving ability to labor, was not the least ; the evidences of improvement in that respect, enjoyed by 'Dear Sister A.,' have been very pleasingly manifested by and in your most welcome letters. You cannot tell *how welcome* they are, and how much your brother and sister rejoice to get them, and sympathize with you in all

your joys and sorrows. If our Heavenly Father does sometimes afflict, yet we *know* it is always for the good of those He loves. What you have written about Aunt L—— in her heavy afflictions, is very pleasing. ‘As thy day is, so shall thy strength be’ is a blessed promise, and seems to have been sweetly fulfilled in her case. Please tell that dear, aged saint how deeply her niece and nephew sympathize with her. Ardently do they pray that her light may shine brighter and still brighter, even till it shall shine in the glorious light of the New Jerusalem.

“Now I will tell you somewhat about ourselves—first, and briefly, about your ‘brother.’ He has not grown very old, since good Dr. Tyng declared to the Sabbath School that ‘he did not (*then*, 1852,) look very old;’ nor does he feel *very* old; nor is he very old. If he lives till the 22d of next April, he will then be three score, yet that is but as yesterday. It is, however, matter of great thankfulness that he has so much health. God has been very good to him, and in all temporal blessings the greatest has been in the help-meet, truly the Lord’s gift.”

He goes on to describe Mrs. B.’s illness, and then adds:

“I am writing this by lamplight in my study; E—— is sitting before the fire by my side, and I read it as I write—so you may take it from us both. She may have told you about the accession and the removal from our household. Just as she was taken ill, the Chinese teacher of the boarding school was struck down by death. He came to my room in the morning and received his daily amount of copying, which he did; taught the school until

noon ; ate his dinner ; as he was moving from the room, was seized with dizziness ; he staggered away to his bed, where he lay almost insensible till 10 o'clock P. M., when he expired. Ten days after came the Chinese New Year, and the school was dismissed for a short vacation. Now it has re-assembled ; a new teacher has been brought in, and so the machine is kept moving.

" Little Bessie Rickomartz, a Japanese, aged six, and Elizabeth Bolton, aged thirteen, both orphans, have been capital assistant nurses to Mrs. B. ; and, to complete the family circle, Little Emily Kloeckers, four months old, has come to fill Margo's place, or a part of it. In due time you may expect to hear great things of all these little folk.

" Our evenings are growing short, and I have had a long day, having rung up the servants at early dawn—say at 5½ o'clock.

" So far I have read to Eliza, and now the clock strikes 8 and I shall stop.

" 7 A. M., *March 7th.*

" ' For lo the winter is past,
The rain is over and gone,
The time of the singing of birds is come.' "

" What a sweet song that of Solomon's is ! and the language how delightful to the hearts of those who love God—love Jesus with all the soul, and mind, and strength !

" Dear Sister, were you here, we have a thousand things to tell you—mercies and trials—although Eliza has been shut up and shut off from all duties, and has re-

quired no inconsiderable portion of my time, strength and care, by day and night, yet she has been *very* happy, and has 'enjoyed it very much.' God saw she needed repose, and he has bestowed it; and now she seems *well* once more; still, it is our intention that she hold on yet a few days more before resuming work. She writes with me in love to dear sister A——, to F. J. and his wife and little one, and all who can welcome such messages of affection. Adieu.

"Affectionately, E. C. BRIDGMAN."

TO THE REV. DR. BRIGHAM.

"SHANGHAI, *March 12th*, 1861.

"MY DEAR BROTHER,—You ask me to write to you of our work, our wants, our prospects, etc., and encourage us to hope large things from your Society. The day of great things is at hand, if I correctly understand God's Word and his providences. China is open; and the call of her people is now heard, asking for the bread of life. I wish you or some of the managers of your Society were here to see, judge and decide for your Society's guidance.

"The work on the hands of Mr. Culbertson and myself continues to progress, as does also the business of publication and distribution of the Scriptures. The Prophets and Job are the only books unfinished, and some advances have been made on these; new editions of both the Pentateuch and the New Testament are called for. The Historical Books, Psalms, Proverbs, etc., are in the press.

"Every missionary will, of course, act as the Bible Society's agent, distributing as he may have opportunities. Every mission will have its depository, and some of them will have efficient printing establishments. Still, in addition to, over and above these, the Bible Society needs to have an independent agency—a living link between the missionary agency and the Bible Society.

"Something of this kind seems to me indispensable to the speedy distribution of the Bible in all the provinces of the empire."

FROM AN ENGLISH MISSIONARY BROTHER TO DR. B.

"YU-YAU, Feb. 23d, 1861.

"MY DEAR BROTHER,—Your very kind letter, so full of love, and so refreshing to me in my present circumstances, reached me about a fortnight ago. I wish I could feel myself as free from debt in the way of correspondence as you seem determined to keep yourself. Very many thanks for all your news about dear Shanghai friends and others. Your letter, from beginning to end, was a great treat, and I would that I could give you but a fraction of the pleasure you gave me. I am rejoiced to hear of Dr. Williams, and very thankful for his kind remembrance of my unworthy name. . . . I shall not have the privilege of congratulating you on the 22d of April, but I shall do better than this—even thank God on your behalf for all you have been permitted to do in this dark land, and pray Him for a long continuance of your precious life amongst us."

"March 30th. I am concerned to hear that Mrs. Bridgman has been laid aside for so long a time; I do trust

that she has quite recovered and is strong to face the summer. Please give her my kind, Christian love.

"I cannot tell you how I miss Aitchison. He is continually in my thoughts, and I cannot help wishing him back here for a few years longer. As Judson said, 'A few years out of his eternity of bliss would not have been missed.' But He who ordered the period of his change is wiser than we, and to his will may we ever bow, even when that will is directly contrary to our wishes."

DR. B. TO MR. O. (*without date*).

"VERY DEAR FRIEND,—I write this for you ; and not for you alone, but for all the Olyphant family—of whom, or of several members of which you are the senior, bearing the name 'David,' like your honored father. On the score of letters, if reckoned only by their numbers, I probably am not your debtor. Of this I am not quite sure ; but I think, however, that I have written to you more than once since I have had a line from you, and so, too, with your brother Talbot. Still, under God, I am your debtor, and love to acknowledge my debts, even if it is not in my power to pay and square accounts.

"Dating from my natal day, April 22d, 1801, I enter to-day, April 22d, 1861, on my sixty-first year, having with yesterday completed a cycle of sixty, or three score years, and I am yet but a young and inexperienced man ; old in sin, and in many bad habits ; but not in *godliness*, which alone has permanent value.

"It is now almost thirty-two years since my acquaintance began with the Olyphant family, and it is one of

the happiest incidents of my life, this part of it being connected with your family in my residence among the Chinese. But I cannot now dwell on the ten thousand pleasant incidents of this period. I rejoice very much that your brother and his family came as they did, and are now resident in Shanghai; should they, by and by, find it expedient to pay a visit to the United States, then you or your brother will, I hope, come in their stead; this will be very easy, and result in great good. We need more men and women, both lay and clerical, and must have them.

“The troubles that are abroad, both with you and with us, in the United States of America and in China, are indeed dreadful, and under them God’s people ought to be greatly humbled; but God’s hand is in these troubles, and he will not abandon, he will *purify* his people. Oh, for the pure heart, the meek, the lowly mind! So your father often spoke. So I feel. I long to be *like* my Saviour, and I long to see all my friends too like Him. God does not intend (I believe) to destroy our native land, nor China, but has mercy in store; and *I know* He will do what is best, therefore, in my distress, I have joy. Both Mrs. B. and myself continue to possess a good measure of health, with strength to labor, and God is blessing our labors. There are four schools, two orphan girls, one five the other thirteen years, with a motherless babe under superintendence. My duties are chiefly translatorial, in connection with my good friend and fellow-laborer Rev. M. S. Culbertson. We are now on the books of Job and Isaiah, and are getting new editions of the New Testament and the Pentateuch. I have also

nearly through the press a new edition—rather a new *History* of the United States of America, in Chinese, illustrated with some fifty maps.* Some smaller works are also projected.

“With regard to Chinese affairs, general and particular, I can hardly expect to add anything to what your brother and Mr. Vail write to you every two weeks. Some months ago, when writing to Mr. Talbot Olyphant, I remarked what I do not hesitate to repeat now, that the *worst* is yet to come. The progress is from bad to worse. This is the inevitable course, from the present condition of both the Imperialists and the Insurgents. The disorganization cannot but go on, and it may, probably it will, greatly interrupt trade, foreign and domestic, general and particular. There is little or no hope for the old dynasty; and generally these dynastic changes accomplish great destruction of both the people and the products of a country. But though I write these things, pray do not allow them to keep you from coming to China. Just the reverse ought to be their effects. We must not abandon China, but pour in the *salt* of the Word till the Chinese are converted.”

In the month of September, Dr. and Mrs. Bridgman both were attacked with symptoms of dysentery, but still kept at the post of duty, and Dr. B. attributed his indisposition to quite another cause, and treated himself accordingly. He had such a strong belief in the recuperative power of the human system, that he thought an abstemious *diet* was often all that was necessary. On

* These maps were many of them colored by Mrs. Bridgman's Chinese pupils.

this he practiced, avoiding medicine until considered absolutely needful.

It was at this time that the house of Messrs. Heard & Co., at Shanghai, tendered to Dr. Bridgman a trip up the Yang-tse to Hankow in their beautiful steamer the Fire-Dart, and he was urged by his wife to accept this proposal; he, however, declined, remarking: "Mr. Culbertson is not here, there is much work on hand—proof-reading, translating, etc.; *you* go, it is a fine opportunity, for Mrs. H——, a lady from Hong-kong, wants company; when you return and Mr. Culbertson comes from Amoy, I will go." Dr. Bridgman had consulted a physician about his case, describing his symptoms, and giving his own opinion as to the cause, but never himself for once supposing it was the disease afterwards pronounced. His wife, after having her fears with regard to him allayed by the physician, consented to go, and left on the 10th of October, he cheerful, and appearing no worse than he had been for some days, and able to go on with the translation. The following letter, probably one of the last he wrote, only nine days before his death, is given entire; it is addressed to Mr. R. M. Olyphant, and is dated

"SHANGHAI, Oct. 23d, 1861.

"MY DEAR MR. OLYPHANT,—By your departure on the 5th, and Mrs. Bridgman's on the 10th, it seemed as if all the light in Yang-king-pang, and in our domicil, had gone out. So it seems yet, and this is rendered still more sombre by the sad and shocking murder of Messrs. Parker and Holmes in Shantung! The to-fei, or local filchers, had for some weeks been in the distance, and on the 5th

were in the village of Chuki. On Sunday, about noon, the two friends, on horseback, and armed each with a revolver, started to meet them, expecting to return in a day or two. Tuesday, reports came that they had been killed; but this was not known to be the fact until their bodies were found some thirty miles from Chei-fu, Tuesday, the 15th. Their bodies were brought in immediately, and interred on Wednesday, the 16th. Mrs. Parker arrived here with her son on the 20th, and will soon go on to America. The full details, so far as known, will be given in the newspapers. Mrs. Bridgman is now expected back; she has twice reported progress, was better, and greatly delighted. I shall not try to tell you how we get on in her absence; I am happy to say, however, that up to this hour the children are all well, and no one better or more happy than the little Dutch-Anglo babe. . . . My notes to you need not be long, but they will be some evidence of the feelings of my heart. We do not know the value of our best friends until they are gone. So of other blessings. Give my kindest remembrance to Mrs. Olyphant, to Robert, Vernon, and all the Olyphant family, and write me as often as you can.

“Yours ever,

E. C. BRIDGMAN.”

CHAPTER XXVII.

"The path of the just is as the shining light, that shineth more and more unto the perfect day."—PROVERBS iv. 18.

LIGHT AND ITS BLESSINGS — THE SETTING SUN OF THE CHRISTIAN — FAITH — THE SUMMONS — MRS. B.'S RETURN TO SHANGHAI — HER HUSBAND'S SICKNESS — GOD PROVIDES FRIENDS — DR. BRIDGMAN'S DEATH — FUNERAL SERVICES.

1861.

AMONG the beautiful emblems used for illustration by our Saviour is "light." He calls himself "the light of the world," and he also confers that character upon his disciples, "Ye are the light of the world; and let them that love him (Jehovah) be as the sun," which is the source of light.

In contemplating the "path of the just" with these comparisons, a succession of pleasing images arise to the mind's view regarding light, both in the natural and moral world, as necessary to our enjoyment. As a means of growth, comfort, and guidance, it is indispensable; but as the sun performs its round, enlightening in turn both spheres of the created universe, so there is a termination in this life to the "path of the just," in order that the soul may abide in the region of a "perfect day" forever.

The sun of this dear believer was near its setting; not

in gorgeous brilliancy, but shedding those soft and mellow rays on which he was wont to gaze in the natural world, and which, through faith, produces in the heart a "peace that passeth understanding."

The conflict was not long, but sharp, and the mind was oppressed by the power of wasting disease, yet there were breaks in the clouds from whence light shone, and a voice was heard that could not be mistaken: "The Master is come and calleth for *thee*."

After an absence of fifteen days, during which time Dr. Bridgman was heard from as being no worse, on the 25th of October his wife returned. As soon as the arrival of the Fire-Dart was announced by a shrill whistle, he was in, a few minutes, on board; Mrs. Bridgman had previously asked Mr. H. how her husband was, to which he replied, "I saw him yesterday, he seemed very well." This for a moment quieted her mind, but as soon as he made his appearance, she was struck with the change in his countenance. With his usual muscular activity, however, he looked after her effects, and they repaired to the sampau which was to take them on shore, when some one, just as they were stepping from the steamer, announced the death of Messrs. Parker and Holmes, and Mrs. B. immediately referred to her husband for the confirmation; he waived the subject, and remarked, "We will speak of that by and by." Though exceedingly thin and pale, his step was elastic, and they soon reached their home. He announced his intention of preaching on the Sabbath at the London Chapel (this being Friday), from which Mrs. B. endeavored to dissuade him as not possessing sufficient health and strength, but he proposed to

prepare himself by resting on Saturday. The Sabbath came and found him in the pulpit ; it found him also at the appointed hour at the Bible-class, with his church-members, as well as in the Chinese Chapel, after which he was persuaded to lie down. That night fever seemed to have supervened, and the following night there was an increase. The physician was summoned Tuesday morning, and pronounced the complaint *chronic dysentery*. The most active remedies were put in requisition, but the complaint advanced with rapid strides unchecked. An older and consulting physician was called, but by Wednesday his friends felt that if there were any necessary temporal arrangements to be made, it should be done then.

Mrs. B. was assisted in this sore trial by two valued and early friends of Dr. Bridgman ; the Rev. S. R. Brown, providentially arriving from Japan on Tuesday morning, and Bishop Boone, who lived in the neighborhood. Also the lamented Mr. Keith, and Dr. McCartee, who, with his wife, stopped some days in this desolate house of mourning and sorrow.

The following is from a letter in the *Missionary Herald* for March : " On Friday, November 1, 1861, still keeping up hope, and struggling against the disease with patience, but evidently feeling that his death might be near, he remarked—thus showing how his heart was in the missionary work—' I should like to see three-score years and ten if it would be for God's glory ; there are so few laborers, and the work is so great. But God's will is best ; we do not know what *is* best.' Again, after lying with his eyes closed for some time, and apparently without knowing that any one was beside him, he exclaimed,

'Will the Churches come up to the work?' About three o'clock on Saturday morning, having left messages of parting Christian love, not only for immediate friends and relatives, and the different missionary families, but for the Board and other Missionary Societies, the Bible and Tract Societies, and the native Church, he concluded by expressing his desire to recover if it pleased God, but said, 'I bow with submission to his will.' Soon after, taking an affectionate farewell of his wife, he remarked, 'I think I shall be with you. I do not know *how*, but I think so.' She said, 'In the great cloud of witnesses,' to which he answered, 'Yes.'

"During an interval of composure, he said: 'O Death where is thy sting; O Grave where is thy victory!' again he remarked: 'the victory is not ours until we get on the other side.' 'Oh, how precious to have a hope in Christ in such an hour as this!' We had prayer by his bed-side; he said: 'Now commend my spirit to God.' His mind rested on Christ with a firm and steady grasp. Closing his eyes, he observed: 'I shall not speak much more, except to Jesus; God will never forsake those who trust in him, *no, never.*' This last attack upon his constitution was his most severe sickness during his long residence in China, but not a murmur escaped his lips; everything that was done was 'all right;' his gratitude was expressed even for a teaspoonful of tea, it was 'so good.'

"Turning to his wife, he said: 'Pray for me, that I may have patience.' Repeatedly was he commended to our covenant-keeping God, and his recovery earnestly pleaded for, both by the brethren collectively in his study and around his bed-side, he uniting, but the man-

date had gone forth ; at length, as the contest with the great enemy grew sharp, he said : ' A pain in my heart.' He now turned himself upon his breast—a favorite attitude with him when composing himself to rest—raising his eyes to heaven, with the expression of unwavering faith—his cold lips responded to the last token of affection ; he then continued to move them evidently in prayer, though the power of utterance was gone, and without a struggle or a groan, gently breathed his life away.

"Precious in the sight of the Lord is the death of his saints."

Rev. Mr. Brown writes to the Board as follows :
"I arrived at Shanghai, from Japan, the evening before his illness compelled him to take his bed permanently, and it seems a singular providence that brought me here to watch beside his death-bed. Bishop Boone and myself are the oldest friends he had in this part of the world. My acquaintance with Dr. Bridgman commenced in February, 1839, when I first came to China in the service of the Morrison Education Society, of which he was President, till the day of his death. Our intercourse was always of the most agreeable kind, and a mutual attachment was formed between us, that has continued without the smallest interruption, from that day to the day of his departure. Frequently, during the days of his last illness, he said to me : ' I am very thankful to you, my brother, for all your kind attention ; and it is a great gratification for me to have you and the Bishop at my bedside now.' It was a melancholy satisfaction to be able to minister to his wants in his illness, and to close his eyes in death. He died as such a man might be ex-

pected to die. His end was the fitting conclusion of such a life as he had led. He died at his post with his armor on.

"Dr. Bridgman was thirty-two years in China, and has been more intimately connected with and known by the foreign community here and at Canton than any other missionary. I may say, in truth, that no man could have been taken away whose loss would be more sincerely mourned by all. He was a man of most amiable disposition, the friend of all, of the greatest simplicity of purpose and purity of mind. Interesting himself in whatever could in any way conduce to the welfare of China, he was always ready to perform his part in every enterprise that aimed at that object. Thus he labored in connection with the Morrison Education Society, and the North China Branch of the Royal Asiatic Society, in both of which he was a working member and officer.

"But his great work, for fourteen years past, has been the translation of the Scriptures, in which he and the Rev. Mr. Culbertson were engaged together; this he has left to be finished by his surviving brother; it is believed that not the whole of the Old Testament prophets remain to be translated. Dr. Bridgman's Hebrew Bible is open on the table before me in his study, at the 30th chapter of Isaiah; he reviewed, and re-reviewed his translations; it is possible it was here that he was called to end his work.

"He has left behind him, without a pastor, a native church of twenty-four members, and he left a request for Mr. Culbertson to baptize his teacher, whom he felt encouraged to believe had true faith in Jesus.

"At Dr. Bridgman's repeated request, I conducted his funeral services at the Mortuary chapel in the settlement on Monday last, at half-past four o'clock P. M. A very large number of foreign residents, besides Chinese, followed his remains to their last resting-place. A leading merchant, the head of one of the firms here, remarked in reply to a note from Bishop Boone, informing him that Dr. Bridgman was 'peacefully passing away : ' 'I never knew how much I loved him until this moment.'

"Your loss, and that of the American Board, is great. I feel it myself, as if I had lost a much-loved brother. Very pleasant has he been to me, and his death, which in the providence of God I was privileged to witness, was to me a most solemn lesson. I could not but pray, 'Let me die the death of the righteous, and let my last end be like his!'"

On Monday before the interment, there came a note accompanied with a cross beautifully embroidered with pure white natural flowers, with this request to the bereaved and sorrowing widow :

"Will you allow me the privilege of laying these flowers by one whose memory we value so deeply ?

"With sincere sympathy, F. C."

This most touching testimony of a friend who had known Dr. Bridgman but a very short time, spoke to the heart ; and, when time had mellowed grief, gave rise to the following response :

The Cross of Flowers

PLACED ON THE COFFIN OF THE REV. E. C. BRIDGMAN.

'TWAS Friendship's hand entwined
A wreath of flowers both rare and choice,—
A loving heart, and kind,
Of beaming eye, and gentle voice.

The emblem was the Cross,
The Saviour's Cross which thou didst bear,
And counting all else dross,
On China's soil to plant it there.

Thy toil was faithful, true,
Thy self-denial pure, sincere,
Thy love like fresh'ning dew
Distilling soft the heart to cheer.

They laid it on thy tomb,
To mingle with thy kindred dust,
And robbed of all its gloom,
The grave shall yield its precious trust.

Sweet emblems are the flowers :
They bloom, they gladden, they decay,
In Nature's secret bowers,
Like man, they quickly pass away.

Oh ! glorious is that rest,
Which for the saints in heaven remains ;
The weary there are blest,
The price, the Cross with all its pains.

There is the land of light,
Where nothing fades, no cloud appears,
Faith, swallowed up in sight,
For God has wiped away all tears.

Agreeably to Dr. Bridgman's request, his friend, the Rev. Mr. Brown, conducted the funeral services in the Mortuary chapel, and delivered an appropriate address, the object of which was, not to eulogize the dead, which he knew to be distasteful to the departed, but to exhort the living to imitate his example of early piety, and follow him so far as he followed Christ.

His missionary brethren have of their own accord, and at their own expense, placed a monument with a suitable inscription upon his grave in the Shanghai cemetery, and some private friends in attendance at the London chapel, have inserted in the wall, as a tribute of respect, a marble slab. It is on one side of the pulpit, while Dr. Medhurst's occupies the other.

Among the letters of condolence from Dr. Bridgman's friends, both from China and other countries, the following is from a Chinese, Leang-ateh, the son of Leang-afah, to the compiler of this volume.

"DOUBLE ISLAND, 19th Nov., 1861.

"MOST DEAREST MADAM,—I am exceedingly sorry to read in the *North Herald*, 9th Nov., 1861, an Obituary of my Most Dearest Beloved Teacher and Spiritual Father, my heart instantly broken: though Duty Payers and other works surround me, but I can bear myself up no longer, but went and report this most grievous sad tidings to my consort, who arrived here lately (she wepts

bitterly.) and to my' Eldest Son Ah Yung. While the St- "Swatow" is for Hongkong this afternoon. I wrote to Ah Lan, who is now at my house at Honam, she will surely weep as my wife suggests. All of us. in the Residence here were silent, reflecting the benevolence and kindness which we received of him who have on heretofore, loved us as his son and daughter ; but now, we can see his face, and receive his instructions, in this World, no more. He is not only to me both a Father and a Teacher, but even a staff to an aged, and a stick to a blind. O pity are me ! how, then, can I refrain from pain in my heart !

"All what contains in the Obituary is but true, it is only one in a thousand of my Beloved Father's Goodness. I was with him since two years after his arrival to China, up to the present time, whether English, Americans, and Chinese, (both Officials and Privates) I never see any one who do not reverend him, nor do I hear a single word murmur at him ; whenever spoken of him, of one accord, all says, a Good man, a real Sage, a Christian indeed.

"He is now with Him who sent him into the World, and enjoys happy forever : but his Good Sample and Excellent Footprints is both in my eyes and my mind ; O, may my Heavenly Father, (who can never be taken away from me,) preserve me, send His Holy Spirit to Guide me to follow the steps of the one, whom He have, of His Own Will be done, taken recently from us ; so that, I may see his face again, though not in this but in the World to come, through the Merit of the Only One Saviour. Amen.

"While, my Dear Beloved Madam, you know the

Scriptural Doctrine more than me, understanding how to comfort your own mind, it will be needless for me to follow the common Worldly usage to employ comfortable words here ; but hope only that we may all meet again in the Mansions which Our Lord went first to prepare for us.

" I sent herewith Two hundreds of Shanghai Mixican Dollars, for to elect a Beautiful and Strong Grave of Stone, to commemorate the Remains of my Deceased Father and Teacher : Should the money be impassable, send it back (through my Cousin Leong Ah Teen in the Customs,) to the Hong that transfer them for me, and have it be change. And if necessary, please request for me, one of Our Christian Brothers, to send to United States for Fine Stones.

" Here, my hearts pains in me, and I must stop. O, Pity are me !

" My Wife and Son join with me to send our most humble love to You, to all in Your house, and to other Chinese and Foreign Christians.

" Most Affectionately Yours, F. W, C. LEANG."

As the last pages of this volume were passing through the press, the Editor received a note from the HON. WILLIAM B. REED, the minister plenipotentiary of the United States, sent to China in 1858 to negotiate with Lord Elgin, Count Pontiatine and Baron Gros, a new treaty with the Chinese Government. The following is extracted from the note of Mr. R.

" PHILADELPHIA, Nov. 24th, 1863.

. . . " You know how very highly I estimated

the services—what I may venture to call the political services of the American Missionaries—but you may not recollect that I very formally expressed it in a dispatch to the Government—mentioning Dr. Bridgman by name. The date of this dispatch was Tientsin, June 30th, 1858. (Printed Papers, p. 360, 1.)

“ Poor old Keying, in my last interview with him, enquired after Dr. Bridgman very kindly. He had known him at the time of Mr. Cushing’s negotiations in 1844.

“ But the unrecorded incident I meant to tell you was this.

“ In March, 1858, I arrived in the Minnesota at Shanghai, on my way further North. Here I received a very important dispatch from the new Governor-General—appointed on the fall of Yeh—which required immediate attention and reply. Mr. Williams had not arrived. Mr. Martin, on whom I afterwards so much relied, was then unknown to me and at Ningpo. But for your husband—then in no way connected with the Legation—I should have been obliged to remain ignorant and inactive, or to have availed myself of the aid of the European Sinologists. I well remember the dark night and the pelting storm in which I made my first visit to you in the missionary quarter, my kind reception and the prompt assistance Dr. Bridgman gave me. In a very few minutes, by his aid, the darkness of my ignorance was enlightened—and, if I mistake not, he translated for me the answer which I sent to the authorities. At that time I do not believe there was an American layman in Shanghai who could have done what a modest missionary did so well.”

“ The Chinese, with his warm and affectionate lament-

ations over the departed in broken English, and the courteous and pleasing testimony of Dr. B.'s fellow-countryman in a high and responsible position, speak for him a character as a Christian missionary, not overwrought, but just as he was and as he appeared to minds of different degrees of cultivation."

In presenting this memorial to the public, with all its imperfections, his bereaved widow would tender her grateful acknowledgments for the sympathy, not only of missionaries, but of the Christian church, and her thanks to those who have taken an interest in this effort, that her husband, though now dead, may yet speak to that church, and that laborers may be speedily sent forth to the fields of the land of Sinim, now open and white unto the harvest.

An obituary from Bishop Boone, published in the *North-China Herald*, November 9th, 1861, expresses all that mourning survivors can desire, and it also embodies the sentiments of other friends, who, through the press, bore testimony to the worth of the dear departed.

(*From the North-China Herald, November 9, 1861.*)

OBITUARY.

WHEN a man who has secured to himself a large share of the respect and affection of his fellow-men, is removed by death, a custom meet to be observed prescribes the duty of recording the chief incidents of his life and a kindly expression of the just estimation and affection in which he was held.

Such a man has recently passed from our midst. But

a few days since he was vigorously discharging all the duties of an active life ; now we miss him from our streets, and the places that once knew him shall know him no more for ever.

The only qualification the writer can claim for the task he has undertaken, is a most cordial respect and affection for the deceased, and a friendship extending over more than twenty years. For the dates and facts relating to his earlier days he is indebted to a paper prepared by the deceased himself.

ELIJAH COLEMAN BRIDGMAN was born April 22d, 1801, in Belchertown, Massachusetts, U. S. A., of pious parents, whose ancestors were among "the Pilgrim Fathers," and settled in New England—Andrew Warner, in 1636, and James Bridgman in 1640.

He was converted at the early age of eleven, and became a communicant of the Congregational church in his native town in his twelfth year. Soon after he became deeply interested in the missionary work, and it was his desire to carry "the glad tidings" to the heathen that determined him to prepare for the ministry. His academical studies were pursued in his native town, his collegiate at Amherst, and his theological at Andover. He was ordained a missionary to China on the 6th October, 1829, and on the 13th of that month sailed for China, where he arrived the 19th of February, 1830, and was welcomed by Dr. Morrison, then the only Protestant missionary in this empire.

He resided in the foreign factories of Canton, except during the political troubles occasioned by the war with the English, when he was temporarily resident in Macao

and Hong-kong. He was married to Miss Eliza J. Gillett, at Hong-kong, on the 28th June, 1845, and in June, 1847, removed to Shanghai. In February, 1852, on account of ill health, both he and Mrs. Bridgman embarked for New York, where they arrived in June, and reëmbarking in the October following, returned to Shanghai in April, 1853. Since his return he has enjoyed, until his last sickness, remarkably good health, and was abundant in labors. He preached on the last Sabbath he spent on earth in the Chapel of the London Mission, and was not considered in any danger, although he had been unwell for some time, until Wednesday, the 30th October.

From that time his disease, an inflammation of the bowels, became rapidly worse and his strength began to fail. During all the painful hours that he passed through until the closing scene, no murmuring expression, no impatient word escaped his lips. All he would say was, "This is hard work." On coming into his room on one occasion, I asked him, "Well, my good brother, how are you now?" He answered, in a strong and cheerful voice, "I am going to my Saviour." Blessed assurance! This it was that supported him during all those painful and languishing hours: an unseen Saviour, present by faith, gave him his meek and patient submission to the divine will, his courage to face the king of terrors without a fear, and enabled him to fall asleep at last, as quietly as an infant slumbers on its mother's bosom.

He passed away, as he lived, quietly and calmly, and closed his earthly career at half-past twelve o'clock, on the 2d November, 1861.

He had a strong desire to live, and clung to the hope of recovery up to the last night. He freely expressed his wishes and hopes, but in entire and unfeigned submission to the divine will. "My Saviour," he would say, "knows best. His will be done." And this desire to live was for no selfish ends—it was to complete his unfinished works of love; to finish his translation of the Bible; to assist his beloved partner and worthy helpmeet in training her young charge, and to guide in "the narrow way" the few communicants that had been gathered around the altar erected in their house.

We can scarcely go far astray in the estimate of our deceased brother. He produced the same impression upon all who had intercourse with him. Guileless simplicity and earnestness were his distinguishing characteristics. He was guarded in his speech, and singularly pure, harmless and without offence. We doubt if there is a person living, who has ever felt himself aggrieved or injured by him by word or deed. His natural temperament was quiet and collected. He was not a man of unusual talent. The amount of good he was enabled to effect was owing to his singleness of aim. He walked straight on, not rapidly, but without turning aside, or loitering by the way, and he has accomplished a length of journey which few men of quick parts attain to. His influence was cumulative. He was always increasing the sum by his gentle, consistent Christian deportment, and never did he, by one unkind or foolish word or deed, detract from the already accumulated amount. This was the beautiful point of his character; it was of one piece—consistent throughout. He, perhaps,

never performed a single great act in his life ; yet such a life, we may surely say, is itself a GREAT ACT. Great in that it ascribes all to the Divine Grace that inspires it.

Dr. Bridgman was not only an earnest, laborious missionary, he was perhaps still better known among the members of the foreign community in China, as a public-spirited citizen. He did not limit himself to making known the Gospel. He was warmly interested in everything that could promote the good of either the Chinese or the foreign community ; with this view, he was for many years the editor of the *Chinese Repository*. Up to his decease, he was one of the most active members of the Chinese branch of the Royal Asiatic Society, and the editor of its journal. He was compiling a large and full map of the Yang-tze-kiang. He was a frequent contributor to this paper ; indeed we cannot enumerate all the efforts he was making to this end. Such a man naturally attracted to himself a large share of the affection and esteem of his fellow men. Dr. Bridgman was universally esteemed and respected in this community. By his personal friends he was sincerely loved, and his memory will be warmly cherished.

I shall never forget the closing scene in his chamber of death. His faith seemed to repose wholly on his Blessed Saviour. When asked, " Shall we now unite in prayer, and commend your spirit to our Heavenly Father ?" he answered, " To my Saviour."

His anguished wife and sorrowing friends attempted to sing at his request,

" Rock of Ages cleft for me,
Let me hide myself in Thee "

Their broken voices and choked utterance gave evidence that though triumphant faith was there, nature will claim her tribute, and tears of affection flowed freely at thought of the long, long separation at hand.

“The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heaven.”

Our beloved, our venerable friend is not lost, but has only gone before. Let us thank God for his example, and endeavor, relying on the divine grace, which was the secret source of his loveliness of character, to imitate his pure and harmless, yet active and useful life.

The writer can never forget the gentle, pure, guileless, earnest, consistent friend and brother whose loss he now deplores.

W. J. B.

SHANGHAI, *November 8th*, 1861.

A SERMON

PREACHED ON THE OCCASION OF THE DEATH

OF THE

Rev. Elijah C. Bridgman,

AT SHANGHAI, NOV. 10, 1861.

BY THE

REV. WILLIAM MUIRHEAD,

OF THE LONDON MISSIONARY SOCIETY.

THE MINISTRY OF THE DEAD.

"By it he, being dead, yet speaketh."—HEBREWS xi. 4.

THE ministry of the dead in relation to the living is brought before us in these words. The Apostle believed it to be a real and positive thing. He inferred from it, in the case of Abel and other holy men, lessons of solemn and momentous worth. Though not heard by the outward ear, though not seen by the eye of sense, the ministry of the dead is conveyed to us in loud and emphatic tones, and is to be observed with the utmost clearness and distinctness. Ages may have elapsed since the dead passed away from our midst, yet their voices have lost none of their original strength; nay, they have gathered power and pathos in the onward course of time. Their number is ever increasing, from one period to another, and, in the case of the faithful servants of God, they are reiterating the same impressive lessons, in the hearing of one and all.

We single out this divinely inspired testimony in regard to Abel as in keeping with what might be said of his spiritual successors in every age. His history, though related in a few words, is fraught with much and valuable instruction. It is all connected with the sacrifice that he offered. The interest belonging to it is centered there. It evinced a state of mind and heart which it is

delightful to contemplate, and shows a remarkable correspondence between his character and conduct on earth and that of the people of God of the present day. In the light of Abel's sacrifice there are not only great and fundamental truths taught, but ideas are elicited, sentiments are expressed, hopes and prospects are seen to be realized, which find an earnest response in the breast of every Christian believer now. That one act of his suggests the principles at work in the life and labors, and the end ultimately gained in the death of all who are imbued with his spirit, and distinguished by his example. Thus he is not alone in the world. Not only has his influence been transmitted from one generation to another, but we may read in his case what has been the history of his similarly minded followers. We notice an exact counterpart between the two, and though containing much that is painful and distressing, still there is occasion for encouragement and joy in connection with it. The resemblance obtains in regard to heaven as well as earth; to the glories and felicities of the one as well as to the sorrows and sufferings of the other.

We have it in view this morning to trace the resemblance now indicated between Abel on the one hand and our departed friend on the other, whose recent death in our midst we are now called to commemorate. There may appear little similarity between them at first sight, but it will be seen that the ministry of both in relation to us is the same. They instruct us in the same manner, by the life they lived and the death they died. The truths and influences connected with them are analogous, and what Abel speaks to us through means of the sacri-

fice that he offered, are the very lessons addressed to us by our revered friend and brother. The voice of the one may appear remote and difficult of apprehension, but the voice of the other, which has just ceased among us, may readily be heard in the same earnest and impressive strains. Be it ours to listen to their united voices, as of those of the countless multitude of which they form a part, and to profit from them in a manner suited to the occasion.

I.—ABEL, BY HIS SACRIFICE, SPEAKS TO US OF SIN AND ITS TERRIBLE CONSEQUENCES.

What was the intent of Abel's offering? It was on account of sin. Its primary object was to intimate that sin had been committed, and that the guilty party had incurred death in its severest form. Abel had, no doubt, been well instructed in the history of the fall, and its baleful effects in the character, condition and prospects of his parents and their posterity. The subject was a familiar one, so far as parental instruction was concerned, and he felt the whole to be true in his own experience, as well as in the circumstances in which he was placed. There were many things around him to impress him with the fact that a vast and fatal change had come over the world and its inhabitants. There were the cherubim in the garden, with a flaming sword, guarding the way to the Tree of Life; there was the primal curse working its course in himself and on everything that he came in contact with. Sorrow and suffering, pain and death, were now in full operation; while his own in-

ward convictions, his fears and anxieties in relation to God and the future, all impressed him with one solemn, affecting truth—that he was a sinner. In connection with his father and mother, and in his own person, he had incurred the divine displeasure, he had broken the divine law, and he felt imbued with an evil nature. As this tremendous fact became more and more apparent in his view, a sense of his helplessness and danger was awakened within him. He was not only guilty and self-condemned, but he was utterly unable to deliver himself from the power, or shield himself from the dire effects, of sin. Every day, every hour, seemed only to add to his criminality, wretchedness and woe. No truth appeared to him more manifest than this. He was enlightened by the Spirit of God with regard to it, and it flashed upon him with all the force and evidence of a revelation from heaven.

But in the economy of Divine Providence, in the very exercise of divine grace, it was needful that a suitable display should be made of the evil and deserts of sin. This must take place in the person of the sinner, or the sinner's substitute. In connection with a promise of mercy and forgiveness, it seemed meet to infinite wisdom to institute the rite of animal sacrifice, by means of which the ends of moral government might be attained. Not that this was any merit or worth in the sacrifice itself, except as it pointed to the alone effectual offering for sin, which was afterwards to be made. Still in the meantime, a sufficient demonstration of the evil in question was furnished by the sacred institution. Animal sacrifice was so far designed as a substitute for

human death. The guilt of man was regarded as transferred to the unoffensive animal, and all his ill-desert was made apparent in the suffering and agonies and cruel death of the lamb that was slain. That this practice was entirely vicarious is clearly pointed out in the sacred page; and the infliction of death, together with the scorching fire from heaven that came down on the sacrifice, served impressively to show the desperate evil of sin, and the terrible punishment connected with it.

Death in any case is the effect of sin, but its endurance in the manner we have described conveyed a far more striking lesson than we are accustomed to behold. Abel was acquainted with it in this point of view. He had seen his parents offering sacrifices in a similar manner, but now he was called to do it on his own account, and he was, no doubt, affected by the sight in a proportionate degree. He observed his own sins and their just desert, in the sacrifice which he offered, and he could not witness it without the deepest feelings of sorrow and penitence being awakened in his heart.

My hearers, these same sentiments marked our departed friend. His views on this subject coincided with Abel's of old. Though acquired in a somewhat different way, though he was not called to engage in such an affecting service, the same ideas with regard to sin, its enormous evil and ill desert, similarly impressed his mind. He looked upon Abel's sacrifice, and specially on that to which it pointed, as teaching this particular lesson. By his Christian profession, by his uniform acknowledgment, he firmly maintained this opinion,—that all have sinned and come short of the glory of God,—

that all are naturally liable to condemnation and death,—that they are under the curse of God's broken law, and exposed to the most terrible consequences. Thus the elementary truth implied in Abel's sacrifice was the same which our departed friend avowed in the plainest manner. Like Abel, he saw no goodness in himself. He was utterly helpless and undone, and, in so far as he was concerned, he deserved to die the death indicated by the slaying of the animal in sacrifice, and perish by the burning blast of God's fiery indignation.

II.—ABEL, BY HIS SACRIFICE, SPEAKS OF SALVATION AND ITS BLESSEDNESS.

On what possible grounds could he have entertained the idea of animal sacrifice as an atonement for sin, or as an exhibition of its guilt and enormity? Such a thought we may confidently say is by no means natural to man. A thank-offering, such as Cain presented, might readily occur to the mind; but the sacrifice that Abel brought is abhorrent to all our ideas of propriety, except on grounds of divine appointment, human sin and substitution. And this latter view is supported by an infinity of proofs, while it renders the service a deeply solemn and impressive one.

God had already declared that "the seed of the woman should bruise the head of the serpent," which had been the occasion of man's temptation and fall. This promise is explained by John, and shown to be fulfilled, when he says that "Christ was made manifest to destroy the works of the devil." This divine purpose was gradually unfold-

ed in after days, and was savingly apprehended by many in primitive times. We cannot believe that the rite of sacrifice, for example, was observed by good and holy men, without any understanding of its great and gracious design. Whatever was the amount of their knowledge on the subject, there is no doubt that they had clear and satisfactory ideas of the divine mercy, His reconcileableness, His readiness to forgive sin and save the sinner. All this was specially intended in connection with animal sacrifice. It is said that "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous," or justified, pardoned and accepted,—“God testifying of his gifts.” In Genesis we read, “the Lord had respect unto Abel and to his offering.” God showed that he was well pleased with the sacrifice that he offered, and the spirit in which he offered it. The fire that came down from heaven to consume the sacrifice not only declared the severity of the punishment due to sin, but the satisfaction and approval of God in regard to Abel. It was by a thorough faith in God’s revealed will, and by means of animal sacrifice, pre-intimating the promised Saviour, that Abel and multitudes of God’s ancient people were declared righteous, or justified, and saved. Believing that God had instituted such a service, and was willing in that way to show himself gracious, Abel “brought of the firstlings of his flock,” and was made glad by responsive signs from heaven. Thus the Apostle says, “by it,”—by the sacrifice that he offered, by the spirit in which he offered it, by the manner in which it was accepted, and by the happy effects of the whole in his character

and condition, his reconciliation and peace, his justification and salvation,—“Abel, though dead, yet speaketh.”

And this is a voice to us, my hearers, of hallowed and delightful import. It has been echoed in unnumbered instances through the long line of patriarchs and prophets, Christian apostles and holy men, to our own day. The same voice is to be heard in the Old Testament and the New, in succeeding ages of the Church, and will be heard to the end of time. Its single lesson is that through faith in the free favor and mercy of God, centering in the atoning work of the Lord Jesus Christ, whether as antedated in animal sacrifice, or as directly contemplated in the cross, we are pardoned, accepted, justified, saved, and made well-pleasing to God. All that pertains to the scheme of redemption, alike in its antecedent types and actual accomplishment, as well as in its influence on the hearts and lives of those interested in it, has its origin in the unconstrained and unmerited favor of God. The plan was formed in the divine eternal counsels, and on the ground of infinite love alone. It was gradually disclosed to God's people in by-gone ages, till it obtained consummation in the sufferings and death of his own dear Son upon the cross, and its application in every instance is similarly in virtue of its fundamental principle and its own essential character,—free, sovereign, infinite love.

This is the lesson which is expressly taught us by our departed friend. Such were the views he entertained, and cherished, and preached, and which were dearer to him than life itself. Christ was the centre and circumference of his faith and hope. From his earliest

years he had learned to trust in Jesus. Conscious of his own guilt and helplessness through the power of divine grace, he looked away from himself to "the Lamb of God that taketh away the sin of the world." All his confidence rested there,—on the cross, in the person and work of Immanuel. For nearly fifty years, it seems that he believed on the Lord Jesus Christ for salvation. Though in himself nothing but a poor perishing sinner, in Christ he found and felt righteousness, pardon, peace, hope and joy. It was this in which he gloried while he lived, and which afforded him tranquillity and comfort when called to die. Like Abel of old, our revered friend rested on the pure Word of God, the simple promise of Divine mercy. The ancient patriarch saw indistinctly the work that was foreshadowed by his sacrifice, yet in faith and hope he brought it to the altar, and looked through its sufferings and death to his own ill-desert on the one hand, and to the means and foundation of mercy on the other. So our departed brother fixed his eyes implicitly on the bleeding Lamb of God. There he sought and found peace, reconciliation, and forgiveness. Let none suppose that he trusted in any wise to himself for pardon and acceptance with God; that he had any virtue or goodness of his own to rely on for peace in a dying hour, or for the prospect of felicity in another world. Oh! no. If you gather his deepest convictions on this subject into a single clause; if you listen to his uniform voice in the matter, you will hear him saying, "I have no merits of my own, but look for all in Christ."

A guilty, weak and helpless worm,
On Thy kind arm I fall ;
Be Thou my strength and righteousness,
My Saviour and my all.

Or, as is beautifully expressed in the hymns which he requested to be sung, when near his dying hour—

Rock of Ages, cleft for me,
Let me hide myself in Thee.

Nothing in my hand I bring ;
Simply to Thy cross I cling.

III.—ABEL, BY HIS SACRIFICE, SPEAKS OF OBEDIENCE TO THE WILL OF GOD, ITS DUTIES, DIFFICULTIES, AND DANGERS.

We have stated that there is no accounting for the institution of animal sacrifice, except by Divine appointment. Abel looked upon it in this light, and acted accordingly. His brother was a man of very different spirit. He had intimations of God's will as clearly as Abel, but he refused to obey them, and did what he thought best. We are inclined to believe that Cain spoke strongly to Abel against his bringing the firstlings of his flock, and suggested every possible objection to his doing so. Ridicule, argument, threatening, and such like weapons may have been used by him, at the instigation of Satan, who already found in Cain a sad counterpart of himself—one truly born in the likeness and after the depraved image of his father. But, happily, grace so far arrested the progress of the inveterate poison that had been infused into our first parents. There was one of

the only two brothers then in existence, in whom God was determined to counteract the working of the wicked one, and he was renewed in the holy image of Him who created him. The principles of love to God, and obedience to his will, which had been lost in the garden of Eden, were re-implanted in the bosom of Abel through the power of God's Spirit, and in fulfillment of the promise of mercy. If Adam and Eve were by that time brought to their right mind, the sight must have been a happy one, as the opposite spectacle, in the case of their eldest son, must have seemed to them deplorable in the extreme. Abel was "a new creature in Christ Jesus," "born again," who had "passed from death unto life," and the first development of this appeared in his supreme regard and unhesitating obedience to the Divine will. Despite the alleged severity of the act, the unreasonable-ness of it, the bantering, opposition, and threatening of his ungodly brother, who, it may be, on many an occasion had acted in a similar way, yet Abel was resolved to do what God told him to do. The divine will was paramount in his estimation. He believed God, that pardon, peace, and favor would be enjoyed through acting in a certain manner, and notwithstanding the threatened anger and contrary conduct of his only brother, he sought these blessings first and foremost. We may suppose that he was anxious and ready to walk in harmony with his brother. His meek and quiet, kind and affectionate spirit forbade him to do otherwise, and constrained him to make many attempts to bring it about; but when the will of God was in question, when the point was whether it was to be observed and obeyed, or

the refractory rebellious example of his brother, there was no room for a moment's hesitation. He could choose to act in opposition to his erring kinsman, to hear the brunt of his rage and malice, and to persevere in a course of unswerving compliance with the will of God,—all through grace and strength supernaturally imparted to him. Die he could in the service of God, but live in disobedience to Him never, and he went on his way to the end.

Such is the voice of Abel to us under this head, and how pregnant with instruction and profit. It has been the case with God's people from Abel's time downwards, that they have lived in an evil world, a world of evil men opposed to God and all who live in obedience to Him. Oh! the sufferings and trials to which the faithful in Christ Jesus have been subject in every age from this cause. But still it is the mark of all true Christians, that they hold the will of God to be supreme in everything. Cost what it may, they act accordingly.

And this is the lesson which our departed friend is now teaching us. As a Christian and as a missionary he had chosen that will to be his rule and guide in all the path of life. It was this that determined him to be a Christian, and to devote himself to be a servant of Christ in a heathen land, that distinguished his long missionary career in China, and that specially marked him in the hour of suffering and death. In every relation that he sustained, and in every duty that he was called to discharge, he regarded the will of God as his great directory. This will account for his faithfulness, conscientiousness, and consistency in life, and of which those in

attendance upon him in his last sickness were particularly observant. He referred all his affairs to the will of God. He not only believed life and death to be in God's hands, but he was willing to live or die in accordance with God's good pleasure. "Not my will but Thine be done," was his frequent expression. "That will is always best. Let Him choose for me. Let Him do with me what He pleases." Thus patiently to suffer God's will or actively to do it, is the noblest characteristic of a Christian. It is not an easy or natural thing on our part, but requires peculiar grace for the purpose. It is contrary to flesh and blood alike of ourselves and at the hands of others, yet whatever opposition is found or felt in a course of obedience, let the history of Abel encourage us to persevere and prove faithful unto death. "If we suffer with Christ, we shall be also glorified together." "We must through much tribulation enter the kingdom."

IV. And lastly: ABEL, BY HIS SACRIFICE, SPEAKS TO US OF HIS TRANSLATION TO HEAVEN,—ITS FELICITIES AND GLORIES.

Abel died a martyr. His brother slew him for persevering in the ways of God and godliness, and for his enjoying the divine favor in connection therewith. He was faithful unto death, not counting his life dear to him, that he might finish his course with joy. He was the forerunner of many of God's people in every age, as his brother was the first in the list of persecutors of the Church. It was in consequence of his sacrifice, in obedience to the will of God, that he was called to suffer

death, and then he was taken home to heaven! His entrance to glory was that of the first of human kind, and the manner and ground of his admission were alike new and wonderful. Who is this, we may suppose to have been the eager inquiry of the angelic throng. No such spirit had ever been seen amongst them. They were eager to know its name, its character, its history. They crowd around it. They ask, how camest thou hither? How art thou arrayed in these white robes? How art thou waving that triumphant palm? How art thou possessed of that victor's crown? How didst thou receive such a joyous welcome from Him who sitteth upon the throne? How art thou among us in such happy and honored circumstances? And Abel proceeds to recount to the wondering throng the story of the Fall, its sad effects upon himself and his family, the promise of mercy through a Divine Redeemer, its personal application, the conduct of his brother, and his sudden transition into their midst. He told them his name was Abel, naturally toil and vanity, that he had come out of great tribulation, had washed his robes and made them white in the blood of the Lamb slain from before the foundation of the world, and that the glory of all was to be ascribed to Him that sitteth upon the throne, and to the atoning work of his co-equal, co-eternal Son. The story was listened to by the angelic throng with rapturous delight. It intensified their desire to look into these things, the sufferings of Christ and the glory that should follow, and gave new life to their praises and acclamations before the throne. The presence and peculiar song of Abel's solitary spirit were long regarded with deepest

interest. At length, another and another of kindred mind and heart joined the company of the first redeemed and glorified one, and ever furnished new occasion for adoring gratitude to their Redeeming God and Saviour.

Such is the ministry of Abel on this interesting subject, and he is not alone in it. There are now many voices speaking to us in the same manner of their having died in God's service on earth and of having winged their flight to his Paradise above. And among these "unnumbered voices," there is the voice of one who has just departed from our midst. Like Abel, he continued faithful to the end. He died at his post, doing what he could for God and Christ, and the salvation of souls. It was his wish to live if God so ordered it; otherwise he was willing to die, to die in the mission field and in the mission work. And so he did. Death found him in his loved employ, his master's service, whence he was taken to a higher, holier and better service above.

These are some of the lessons which Abel, by means of his sacrifice, is now teaching us. We have seen that his ministry in this respect is analogous to that of our departed friend and brother. From both many most important and impressive lessons might be heard besides. How immensely have their views been extended, how their knowledge of God, his ways, his purposes, his character have increased and enlarged! That which they partly knew on earth, they know far better now, and they will go on learning the sublimest and noblest truths to a degree of which we can here form no idea. At present their ministry, and that of all who have died in

the Lord is in relation to us of an earnest, faithful, solemn kind. While capable of instructing us in the deep things of God, they are loud and urgent in regard to those great truths to which we have adverted. Sin, salvation, obedience to the will of God and preparation for heaven are matters deserving and demanding supreme attention on our part, and in this way the language of Abel, by means of his sacrifice, is reiterated and enforced upon us, by the life and death of the Rev. Dr. Bridgman.

In particular, the departed speaks to his mourning widow.

Sorrowing friend, what are his words to you? Already you are familiar with them. In many respects they are the same as you were accustomed to hear, while he was with you upon earth. But you feel as if the chain of communication between him and you had been, in a measure, broken. His visible presence has been withdrawn, and you are left heart-stricken and alone. But is it so? What is the testimony of faith? What voice is whispered in your ear, and awakens a response in the depths of your heart?—that he is still one with you in Christ Jesus. The tie of earth has been severed, but the bond of heaven has been more firmly ratified and sealed. His communication to you is, “be thou faithful unto death,” following your Divine Lord, and you, also in union with him, shall share the felicities of the better land.

He, though dead, yet speaketh to *his missionary brethren and sisters.*

Our departed friend will long be remembered by you with affection and respect. His gentleness made him

great in our estimation. His amiable disposition, kindness of manner, love to the brethren, devotedness to the missionary work, and long-continued labors in the field endeared him to us all, and will lead us to cherish his memory with a high degree of veneration and regard. His example, his influence in our midst, though quiet and unobtrusive, was powerful to win our hearts, and secure for him our admiration and love. And now, that he is dead, that calm, consistent example still remains, and will long continue to exert a happy and beneficial influence upon us. His ministry in this way while living has been rendered more solemn and impressive by the consideration of his death. It speaks to us that we should follow him as he followed Christ, to be encouraged by his work and reward, and to be stimulated thereby to fidelity and devotedness in God's service. He has finished his course, and, through grace, has obtained the crown. Many who were connected with the missionary band in China preceded him in the way to heaven, and there has been a joyful recognition between them on the other side of Jordan. Morrison, Medhurst, Lowrie, Aitchison, Macy and a host of others, whom the hand of death had separated from us, have now welcomed him into their glorified circle, and joined with him in anthems of praise before the throne. His voice in common with them is urging us to persevere with diligence in the work of the Lord in this heathen land, and to look forward in happy anticipation to a reunion with them in the society and bliss of heaven.

He, being dead, yet speaketh, in the last place, *to the foreign community around us.*

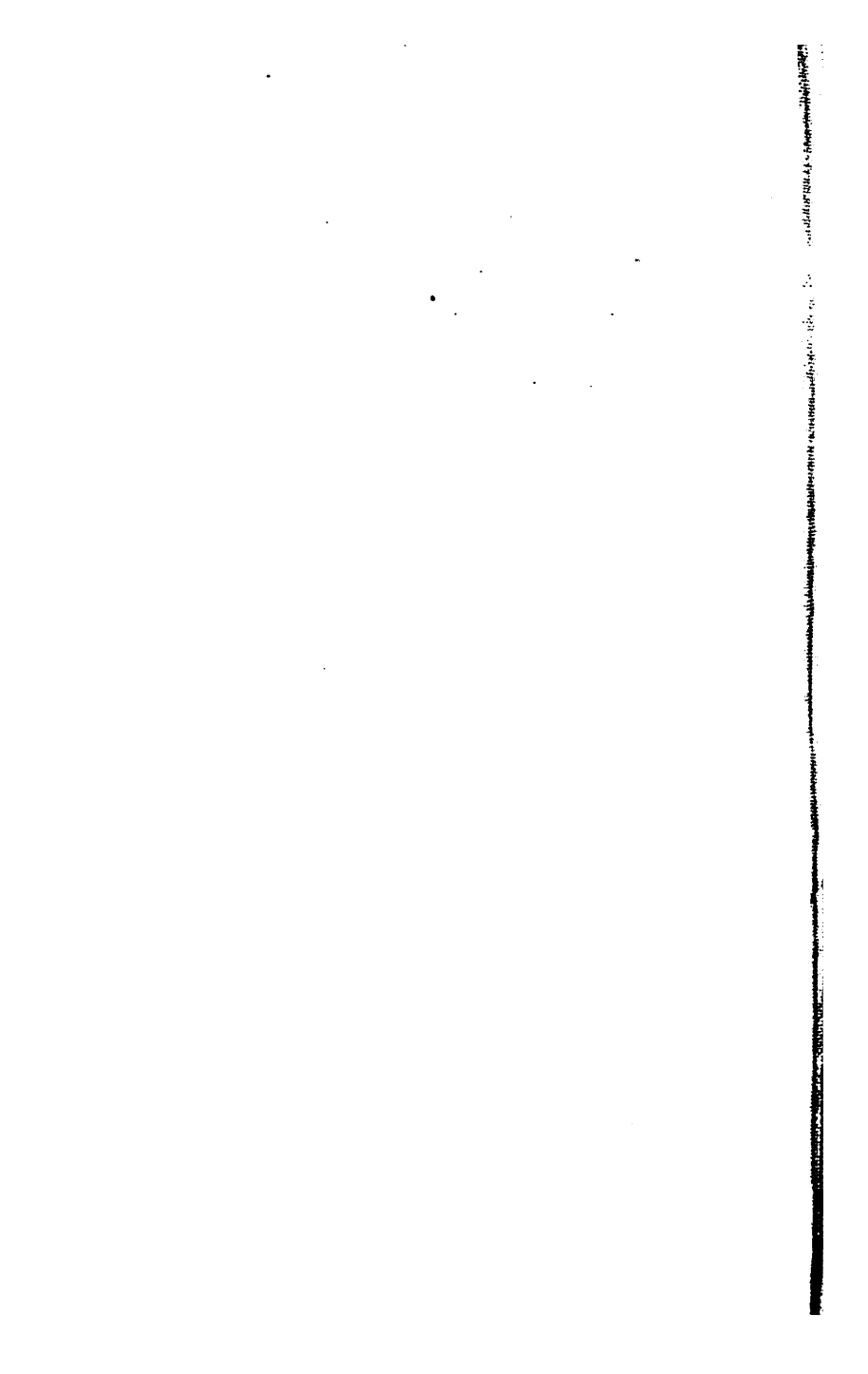
From the time that Dr. Bridgman first came to China, about thirty years ago, he has moved in a public and prominent position. Alike in Canton and Shanghai, he took a leading part in various literary and other useful institutions, and gained the high esteem and respect of all who knew him in that capacity. By his death many feel that they have lost a friend. In connection with these different associations, he always sustained the character of a Christian man and a Christian minister. His profession and influence in this respect were everywhere known and felt and honored. His religious life and Christian example were apparent in the midst of his various social, civil, and secular engagements. To those acquainted with him specially in this latter view, he now speaks in terms of deep solemnity. Earth has been exchanged for heaven, time has given way to eternity in his case, and in the language of both he addresses you. While diligent for the one, be not forgetful of the other. Like our departed friend, when connected with the world and the world's affairs, be specially mindful of heaven and heavenly things, and so prepare at last to enter on their enjoyment.

Oh, that the ministry of the dead, so replete with instruction and profit, so solemn, momentous, and impressive, may be the occasion of spiritual and everlasting life to all of us! And may his voice, which has just closed among us, be yet heard directing us to live for God and Christ and a glorious immortality!









AUG 16 1930